INTERNATIONAL JOURNAL of Religious Education

23/5

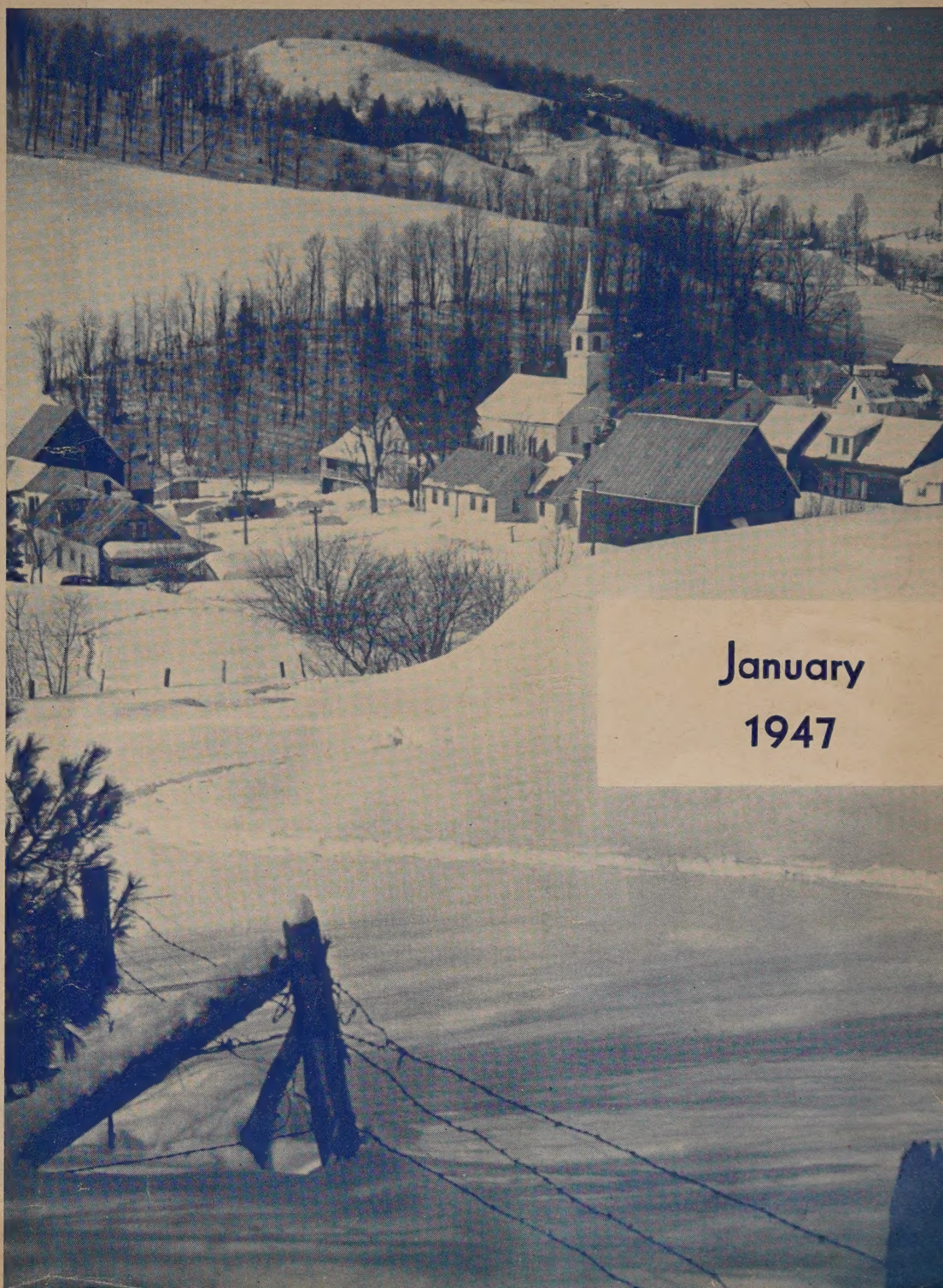
The Church and Its Older Adults

What Directors of Religious Education Want

First Century Protestants

Observing Race Relations Sunday

Uniting to Win the Children



January 1947

Announcing YOUTH WEEK

January 26 to February 2, 1947

YOUTH SHARES: THE CHRISTIAN FAITH

is the theme of the local church emphasis on January 26, calling upon Christian youth to join in winning others to Christ.

YOUTH SHARES: THE CHRISTIAN FELLOWSHIP

is the theme of the interdenominational emphasis on February 2, pointing up the growing awareness among Christian youth of the ecumenical Church.

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Alfred H. Avery, donor of the Parshad Awards, presenting them to the 1946 winners: Charlene Schick, Duncan, Oklahoma, and Rhodes Thompson, Jr., Paris, Kentucky. Isaac K. Beckes, director of the United Christian Youth Movement, on right.

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Promotional Flier for general distribution. 3c each, $1.75 per 100.

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VOLUME 23, NO. 5

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The International Journal of Religious Education

is the official publication of The International Council of Religious Education
203 N. Wabash Ave., Chicago 1, Illinois
which represents 40 Protestant denominations and 31 state councils in North America co-operating in Christian education.
Roy G. Ross, General Secretary.

EDITORIAL, CIRCULATION AND ADVERTISING OFFICES

203 N. Wabash Ave., Chicago 1, Illinois

SUBSCRIPTION RATES

One year, $2.00
Two years, $3.60
Three years, $5.00
Three or more copies in one order to separate addresses, each $1.85
Clubs of five or more copies to one address, $1.65 each
Single copy, 20 cents.
Same rates to foreign countries.

Articles and other materials herein express the views of the writers. Except in editorials they do not necessarily state the views of the Editorial Board; nor do they express the policies of the International Council of Religious Education except as they state official actions of the Council. Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.

PUBLISHED MONTHLY, EXCEPT AUGUST, BY THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION. Entered as second class matter January 7, 1943, at the post office at Chicago, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925, embodied in paragraph 4, Section 538, P. L. & R., authorized January 7, 1943.

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International Journal of Religious Education

JANUARY, 1947

Cover Picture

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announcing

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International Sunday School CONVENTION

of the

International Council of Religious Education

A Popular, Continent-Wide Convention

for whom?

A convention by, for and of lay workers in Christian teaching of all Protestant evangelical denominations in the United States and Canada.

for what purpose?

To deepen the church's awareness of the desperate needs of people.

To strengthen the conviction of the lay forces that only in the Christian message can these needs be met.

To commit lay leaders to an evangelistic zeal in bringing this message to bear upon human need.

To guide lay leaders in making this commitment effective in their home churches and communities.

To enlist lay leaders in charting new directions for Christian education in the future.

where?

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when?

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First century Protestants

Introducing a series on the distinctive tenets of Protestantism

By Roy L. Smith*

IF ONE WERE TO ESTIMATE modern Protestantism by the United States census reports only, he would be forced to the conclusion that its case was ridiculous and its future hopeless. There are among us, according to the official figures, more than two hundred and fifty regularly organized groups of Christians, besides hundreds of independent congregations which acknowledge no denominational affiliation. The differences which separate some of these organizations from their Christian brethren represent radically different interpretations of the Christian Gospel, but in many another case they are nothing better than trivia.

This weakness of Protestantism is, however, a product of its strength. The divisions of the forces are regrettable, of course, but they are an outgrowth of a fundamental principle which can never be surrendered—the doctrine that all believers have access to the heart and mind of God, and that all men who are devout and godly may expect to receive revelations of divine truth directly from God, without depending upon the intermediate service of any priest or professional religionist. The "priesthood of all believers" is the common heritage of all Protestant Christians.

The Jewish Law

It was a basic belief of the Jews in Jesus' day that Jehovah had revealed his mind to the Hebrew nation—first to Moses, then to the prophets, then to the scholars of the Exile—and that they were in possession of the knowledge necessary to salvation. This knowledge was incorporated in *The Law* which was their most sacred and cherished possession. It consisted of elaborate directions as to how the life of the nation was to be organized, and how the good will of God was to be invoked for the benefit of the people.

By the original "covenant" between God and the Hebrew nation, agreed upon in the wilderness, the Jews believed they had been set apart by Jehovah to save the world. *But it was to be a national adventure and not a personal one.* No man could expect to share in God's favor who had not first become a member of the Jewish state or nation. This he could do, however, by submitting to certain religious rites.

On the day of Pentecost the Christian Church consisted of Jews who believed that every person, in order to be a Christian, must become a Jew before he could be a Christian. It believed itself to be a movement *inside Judaism*, working to persuade the Jews that Jesus was their Messiah who should lead them in the task of redeeming the world. Those Jerusalem Christians believed in the Law just as all loyal Jews did.

Christianity among the Gentiles

It was also a belief of those first century Christians that God spoke directly to them through the Holy Spirit. It was this confidence which made Peter so bold on the day of Pentecost. He believed he had word from God; therefore men could not terrify him.

When Paul launched out on his missionary effort among the Gentiles a very amazing thing began to happen. Gentiles who were in no sense to be called Jews began to exhibit all the characteristics of "spirit-filled" men. In other words, the Holy Spirit seemed to by-pass the entire system of legalism built up among the Jews with such painstaking care.

News of this strange religious phenomenon finally reached the mother Church in Jerusalem, and a deputation was organized to investigate the circumstances. After close examination of the Gentile converts, in their own communities, the committee filed its report which declared, in substance, "These Gentile Christians possess the Spirit." This fact, it was finally agreed, established their right to membership in the Christian Church.

Thus early in the history of the Christian movement the essential principle of Protestantism was established. *The Holy Spirit reveals the mind and will of God to individuals, altogether independent of organizations.*

It was on the rock-base of this proposition that Paul took his stand and defended his status as an apostle. That he was not a member of the original band of disciples he freely admitted; that he had an equal right to preach the Gospel alongside any disciple he most positively declared, and he rested his claim on the fact that God had revealed himself to him as an independent Christian without membership in the disciples' band.

The price of the principle

Once that this principle was established—that any Christian might expect to receive revelations from God—its danger appeared almost immediately. Heretical sects arose in great variety, each one claiming the sanction of the Holy Spirit and divine revelations. Of course some were mere impostors; others, however, were mistaken good men who were misled by numerous facts and circumstances.

This is the price that modern Protestantism must also pay for the doctrine that all men have an equal right to know the heart and mind of God. If we have sufficient confidence in the truth of our principle, however, we may rest assured that eventually the Holy Spirit will convince a sufficient number of honest men with enlightened minds, and the divine truth will prevail.

The Apostolic succession

The modern Protestant who takes his position squarely on this basic principle—that any man may expect to receive wisdom and enlightenment directly from God—is in the direct line of succession with the first century Christians, the original disciples, and the early apostles of the Church.

To undertake to compel all men to declare their belief in one doctrine, or one theological system, is to deny our Protestant heritage. The multiplication of sects may be our shame, but the principle which gives them their right to exist is our glory.

---

* Editor *The Christian Advocate*, Chicago, Illinois.

The church and its older adults

One eighty-two-year-old is a telephone girl!

By Virginia Stafford*

WE HAVE TALKED much lately about young adults. Now let us turn to the older adults. Growing older is the only thing all of us, young, old, or middle-aged, are doing at every minute of our lives. We simply cannot escape the moving of time and its effects. If we are alive, we are aging.

As we are getting older individually, the world and our country are aging, too. America is fast becoming an older people's land. The plus sixty-fives increased from three million in 1900 to nine million in 1940. Forty years from now there will be twenty-three million of them. This will amount to 15.4 per cent of the total population as against 6.8 per cent in 1940.

This thrilling increase in life expectancy has been brought about by the efforts of medical science and the many inventions and provisions for increased physical comfort in modern living. It took about twenty centuries, the authorities tell us, to advance the average life-span from twenty-five to forty, which was the figure in America a century ago. An additional twenty-five years has now been added and there is every evidence to prove that we are far from reaching the top yet. According to the best estimates available, eighty will be the average and a hundred the common thing comparatively soon.

Organize to help them

We who are concerned that the church shall minister richly and fully to all the people cannot escape a real sense of concern for older people. There are happy, active oldsters in every community, making their very real contribution to others through every agency possible. But, there are lonely, unhappy old people, subject to ill health, poverty, the disabilities of advanced age, fearful for the future and conscious of being dependent on family and friends. All of these are the concern of the church and for each one there must be a real effort on the part of the church to meet his needs.

For this, as for every age, there is a ministry that the church, and the church alone, can give. To be sure, there are many agencies coming into being these days for the express purpose of studying the psychological, sociological, economic, educational, and physical aspects of aging. Counselling centers for the elderly are found in several cities. City and community welfare agencies are establishing clubs, hobby groups, game rooms. "Geriatrics" and "Gerontology" are coming to be commonly used terms. Books in increasing numbers are being written regarding the problems, the joys, or the needs of the elderly. All of these have their place and make their important contribution. And the church must see to it that, either through the church itself or directly, all that these sources have to offer is made available for its older people. But the church can move a step farther in the meeting of older people's needs than can any of these: it can give them that spiritual undergirding, that strengthening fellowship without which old age is increasingly a time of despair and loss. It can give hope and courage and peace of mind through the spiritual realities of its teaching and the opportunities it affords for service and fellowship.

You who have responsibility to plan for the adults of the church should give careful consideration to the needs of older persons. This means that some responsible group should set aside time when these will be the sole subject of discussion and planning. This should be done by such people as: representatives of the several classes of adults which meet on Sunday morning or at other times during the week; chairmen of committees for adult activities, such as recreation, community service, worship, etc.; representatives of the men's and women's organizations of the church; and, of course, the adult superintendent, general superintendent of the church school, the pastor, and some older folk counsellors. Perhaps the regular Committee on Christian Education, with certain other persons asked to sit with it, would be the logical group to take the lead in this. In planning for such a meeting and carrying it through, you may find the following suggestions helpful:

Find who they are

1. Get the facts about these older people whom your church should serve.

Check the class rolls, the women's circles or men's club rolls, and the lists of active members of any other groups having older people among their number. This would include a careful check of the number in the worship service or other group meetings of the church. Those who actively participate in any of these activities should be noted carefully, as against those who merely sit and listen.

Check the church membership roll against the constituency list. In most communities there will be found a surprisingly large number of persons who have never joined a church at any time, and church people have been embarrassed to ask them about their church relationship just because they are older. Often a family in the church has its aged mother or father in the home. Membership may actually be held in some distant church of childhood days, but the responsibility for caring for that person is in the present church in the community where he lives.

A great deal of investigation may need to be made among the families of the congregation, particularly if the church is in a large town or city, for older people may be left at home with nurse or maid and that fact not be known to the congregation. Any old folks' home or similar institution for the aged or other shut-ins should be included in this check-up.

Check the information obtained in the rolls of various agencies against the church's membership and constituency list. Get accurate address lists as you work.

* Department of Christian Education of Adults, Board of Education, The Methodist Church, Nashville, Tennessee.

Find their needs and interests

2. Study the needs and interests of these persons. Be specific as possible so that the program your group works out will truly be based upon real points of concern in each life. As you work, you will find some of the following problems affecting the older people of your church:

Economic problems: loss of accustomed income, inadequate allowances for old age assistance, dependence upon son, daughter, or other relatives for financial support.

Psychological problems: feeling of uselessness, loneliness, family tensions, fear of loss of physical strength.

Physical problems: lack of exercise, insufficient or improper diet, over use of headache medicine or "pain cure," actual loss of hearing, sight or other physical functions, increased pain and discomfort.

There will also be interests and opportunities upon which you can build:

Social interests: fellowship groups and clubs, visiting, sharing hobbies and skills, conversation, playing table and more active games.

Family living: sharing the responsibilities of the home, enjoying fun times and all the experiences of family living.

Community interests: serving on city welfare, Y.W.C.A. and Y.M.C.A., Red Cross, or election boards, helping with community drives or other special efforts.

Employment: finding full or part-time employment in line with own skill and ability, either for remuneration or as a voluntary service.

Church and religious interests: helping with the preparation of church suppers, leading worship services, spending time in daily devotions, having communion service or other service of worship for shut-ins in the home, assisted by the pastor and group of active church members, Bible study in the church or in the home, serving on planning groups for church activities, visiting in the homes of new-comers (young or old), talking with the pastor or friends about personal Christian living.

Evaluate your program

On the basis of these discoveries, you who make up this planning group are ready to evaluate the present service of the church to its older people. The following questions will help:

Are there sufficient classes on Sunday morning to meet their needs? Have some persons been forced to stay away from these classes because the rooms are inconveniently located? Can this situation be remedied? What about the study materials being used? Are they in line with the interests of these older people as you have discovered them? Do they provide for growth in thinking and attitudes? Do they assume too much growth during the years? In this, as in every matter affecting older people, do not plan for them: plan *with* them. Draw them into the planning at every possible point.

How often are the church doors or individual homes open to older people for Bible study, prayer services, or worship activities of their own? What do they want the church to provide? Some towns have an arrangement whereby all the denominations go together to have an older people's service each Sunday afternoon about five o'clock. In others, each church plans special services occasionally, with choice of hymns, instrumental music, and other features left to the older adults. Some churches have regularly planned neighborhood prayer services monthly or quarterly in homes of the aged or shut-in. I know one town where an adult class meets in some shut-in's home once a month, providing both a study and a worship session in which the host or hostess may share.

How many opportunities does your church provide for parties and other social functions honoring your older adults? I know a church that has a luncheon for its older members each month, young adults planning and cooking the meal, as well as furnishing transportation to and from the church. That same church had a church-wide reception not long ago, with its older members corsaged, boutonniered, and beaming in the receiving line.

Harold M. Lambert

A retired business man may give his pastor valuable advice on financial matters.

They can help the church

Are older people being used in visiting prospective members or those who have gotten away from active participation in the church? Older people make excellent visitors and would be fine additions to the home department visitors' group.

Are there jobs that older people can do for the betterment of the church and community? The eighty-two-year-old who told me proudly, "I'm the telephone girl at our church!" is really a tremendous help to her pastor in keeping the church office open three afternoons a week, and is getting a real joy out of this service. One church uses a retired insurance man to handle all the subscriptions to the denominational weekly. Another has the services of a retired postal clerk who expertly prepares the parish paper for mailing. In yet another, the pastor uses a bed-fast invalid to call every list that has to be contacted for the church: junior boys and girls to practice for a play, a women's circle being reminded of the change in meeting date, and the like. What a help she is! And how much it means to an older person to feel useful.

As you think about your own older people in your own church, dozens of similar questions and possibilities will come to mind. Above all else, study your individuals to find their needs and interests first; then plan with them for a richer, fuller life in which the church may share.

How they observed Youth Week

By John W. Hanna*

How will you observe Youth Week this year? The plans in general are given on the inside front cover of this issue. They leave a good deal to local initiative. Here Mr. Hanna takes the reader to two places and tells us how it was done last year. In one, he describes the community phases of the program, and in the other, the program conducted by one church.

IN COFFEYVILLE, KANSAS, this last year, the churches and the public schools joined forces in effective fashion to put Youth Week in the center of the city's attention. The Ministerial Alliance and the public school officials sponsored the observance, but the young people themselves did the work.

Doing it together

Students of the three schools, junior high, senior high, and junior college, with their sponsors and a special committee of the Ministerial Alliance, met early to lay their plans. Even at this preliminary meeting it became evident that the major interest of the young people was in the creation of a youth center, or community "Teen Town." The Rev. "Bill" Alexander of Oklahoma City was invited as the speaker and counselor for the week's program because of his experience in establishing such a center. This popular idea "ran interference" for the other interests which got into the program.

The community phases of the program covered two crowded days. First, there were addresses at the junior high chapel and at the chapel for the senior high and junior college. After these services more than fifty young people requested personal interviews with the speaker. That evening there was a dinner for the ministers and their wives, at which youth problems were discussed from the standpoint of the church leaders. Later the same evening the junior high school sponsored a mass meeting of young people and adults, with the chorus of the school providing the music. At this time the need for a youth center was stressed and was further developed at a forum of those who remained after the mass meeting.

On the next day another meeting was held for the combined school groups. A mass meeting that evening sponsored by the older young people closed the community aspects of the week's program. In addition, the local churches had a variety of activities of their own.

Although the Youth Center which has not yet been organized, there is hope for it within another year. Considerable civic interest was aroused and a recreation commission was formed as a part of the city government. It is expected that city-administered, tax-provided funds will be available for such a program as the young people are seeking. The city government and the churches are to work together in furnishing wholesome activities for youth.

As stated, there was close cooperation between the churches and the schools in both financial backing and program, which pleased the boys and girls. They felt the observance had been most successful.

How one church did it

When it comes to Youth Week observance in a single local church, my own church in Independence, Kansas, may be used as an example. We observe February as Youth Month, rather than restricting the activities to one week. Last year February 3 was designated as Youth Sunday. The young people had complete charge of the Sunday morning church service. More than forty of them had some part, in choirs, as organist, as ushers, elders, deacons, worship leaders, and main speakers. No adult took part in this service. That evening the young people again had charge of the program, "broadcasting" the worship service and presenting through interviews the high lights of a World Fellowship Meet held shortly before.

The heart of our Youth Month is the annual Youth Revival. The young people of the church sponsor an evangelistic meeting each year. Some young student minister

The Lakewood, Ohio Youth Council gathers to plan for Youth Week. This Council has the responsibility for approaching public school authorities and the ministerial alliance in regard to community aspects of the Week's program.

* Minister of the First Christian Church, Independence, Kansas.

is called to do the preaching and another to take charge of the music. The meetings began February 17 and closed February 24. Here again the young people had complete charge. Neither the minister nor any adult leader was on the platform throughout the week.

The closing day of the revival was also the day when the Week of Compassion offering for overseas relief was taken. Preceding the Sunday evening service the Youth Division had a sacrificial supper at which no food was served and the price of the meal was contributed for relief. A veteran who had served in England and France during the war told of conditions in these countries, and there was a service of consecration and devotion led by another young man. The evening service in the church was conducted by the young people and at this time a special offering for the World Friendship Fund was taken.

An interdenominational and inter-racial meeting was held one night during the Youth Revival, at which a Negro youth choir provided special music. An informal reception was held afterward in the social rooms. On another night the ninth grade chorus of the junior high school—sixty-five girls—presented choral music. Thus our activities were broadened to include contacts with schools, other churches, various community groups, and the world-wide church.

There were also a number of social activities during the month. On one evening the annual parent-Scout dinner was held at which more than a hundred parents and Scouts were present. The annual George Washington Banquet was the outstanding social event. This year marked the twenty-first annual observance of this Banquet, which is attended only by the young people and their adult leaders. The theme, "Through the Looking Glass with Alice in Wonderland," was carried out with great ingenuity and gaiety. Youth Month was concluded after the final Sunday evening service with the annual hamburger fry sponsored by the minister. A closing friendship circle was the farewell to the revival preacher and his wife, the Rev. and Mrs. Clarence Fuqua, who left two days later to go as missionaries to Mexico.

Our whole congregation was lifted spiritually by the youth program and the youth work itself was greatly strengthened.

What every superintendent should know—

About the senior department

By Mabel Dawson*

THE SENIOR DEPARTMENT of the church school includes young people from fifteen to seventeen years of age, or those in the tenth, eleventh and twelfth grades—sophomore, junior and senior years of high school.

The superintendent should realize that this department is not separate from other groups but that it is an integral part of the total Christian education program of the church. It is also a part of the total youth program of the church. Whatever is done in the senior department—in class work and activities—should gear into the program of the youth society which meets in the evening. The youth society and the senior department are not separate entities but should be two parts of one whole, enriching experience. In many cases this is done through a single senior organization where the same officers and committees have responsibility for whatever is done Sunday morning, Sunday evening, and through the week. This organizational plan is followed even though the personnel attending at the different times is not entirely the same.

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Many of the denominations have special plans for the budgeting of contributions from the youth departments, so that the young people may help support the total program of the church. Annual pledges are secured and contributions made regularly in envelopes provided.

Religious News Service

Many young people are employed after school and on Saturday, and are "sitting" with children Saturday evenings. This presents at least two problems: (1) the sense of independence which comes from earning money and the attendant desires to be treated as adults; and (2) the possible necessity of a change in time schedule for the meeting of the department. Folk who are up late on Saturday night seem to have difficulty getting to church school early on Sunday morning. If church school starts at 9:30 the seniors might convene at 10:00, or they might meet after the service of morning worship. In any event, the department should have one hour for session.

Senior young people are no longer girl- or boy- shy but are beginning to be interested in the opposite sex. Classes may be coeducational.

Goals

The years spent in the senior department should provide for growth in Christian living and should give young people the consciousness of being a part of the ongoing life of the church and of the ecumenical church. Enriching worship services, Bible study, service activities, and personal devotions should all aid growth in these two areas. Seniors should be encouraged to use such devotional guides as *Power*,[1] *Gates of Beauty*[2] and Walter Dudley Cavert's *Remember Now . . .*[3] Churchmanship will be encouraged if every senior is a communicant member of the church and is given opportunities to serve in the activities of the church, such as ushering, singing in the choir, and assisting in the budget campaign. The offerings in the church school should be so budgeted that the seniors may contribute toward the support of the total program of the church, thus gaining a sense of responsibility for it. Seniors and their leaders should attend the worship services of the church.

Equipment

Seniors should have an assembly room which is their own and which is sound-proof. If this is not possible, they should have just as much privacy as can be arranged for and with a minimum of distracting noises about them. If they can have a room of their own they will take pleasure in equipping and arranging it themselves and should be encouraged to make attractive worship centers.

Separate rooms are advisable for class work. Since much of the teaching in this department will be through discussion, tables are not necessary and the chairs may be arranged in a circle. Pictures on the walls should be of interest to the young people. A blackboard is desirable. All rooms should be comfortable and have good light, and the furnishings should be adequate and attractive. Seniors will make good use of a recreation room for parties and games and craft activities. A fireplace in this room is desirable.

Curriculum

For the most part, texts published by your own denomination will be found to be best for your own group. These may be supplemented by elective courses published by denominations and which may meet a particular need. Seniors are concerned about the future and opportunity for vocational guidance study may be given. This would be a good time to stress Church vocations. Classes in the senior department may be interested in training for leadership in the church school and such courses may be offered, especially in the third year.

Activities

In addition to opportunities for worship and study, the senior department should provide opportunities for fellowship. There may be an occasional party for the group or a class; a teacher might have a class for Sunday morning breakfast; there might be ball games followed by a party. Many opportunities for wholesome, Christian fellowship should be provided.

There should be opportunities for service, also. This will include service to the church and church school. There could be projects for service to home and foreign missions and, at the present time, relief projects to assist needy peoples of the world. There may be service activities in the community in which the young people can participate.

Young people have a limited amount of time and they always say that they are "too busy" but you will find that they have time to do the things which interest them and which challenge them.

[1] Published by the National Conference of the Methodist Youth Fellowship, 810 Broadway, Nashville 2, Tennessee.

[2] Published by the Christian Education Press, (Evangelical and Reformed Press), 1505 Race St., Philadelphia 2, Pa.

[3] Abingdon-Cokesbury Press, New York or Nashville.

Mary Leigh Palmer leaves Council staff

Mary Leigh Palmer

FRIENDS AND COLLEAGUES of Dr. Mary Leigh Palmer will regret to learn of her resignation from the staff of the International Council and her work as Acting Director of Visual Education.

Dr. Palmer had served as a member of the staff, first as Associate Director of Leadership Education and later as Associate Director of Visual Education and Director of Program Resources since 1940. In 1942 she joined Mr. William L. Rogers in the leadership of the newly organized department of Visual Education, where she initiated and directed numerous new services in this field. Since the resignation of Mr. Rogers on December 1, 1945, she has had sole responsibility for the administration of this phase of work.

The Council and its constituency are indebted to Dr. Palmer for devoted and untiring service. She pioneered in a field which has tremendous possibilities for strengthening the church's work in Christian education. She instituted services which we hope to continue over a long term of years. These services included the integration of visual aids into the curriculum for religious education, the Visual Education Workshop and field institutes for the training of leaders, and the building of the Visual Education Fellow-

ship for leaders in this field. Among her contributions as Editor of Program Resources was the *Curriculum Guide for the Local Church*, which was produced by the committee of which Dr. Forrest L. Knapp was chairman and she was executive secretary.

A number of factors, including the death of her father, made continued residence in Chicago untenable. She will be greatly missed, both by the staff and the constituency whom she served. All will join us in good wishes for the years ahead.

Roy G. Ross
General Secretary

Observing Race Relations Sunday

By Robert B. Eleazer*

THE EARLY FOLLOWERS OF JESUS regarded right attitudes and relations to one's fellows as the only sure test of right relations to God. One of them writes the solemn warning, "He that loveth not knoweth not God . . . for he that loveth not his neighbor whom he hath seen, how can he love God whom he hath not seen?" This attitude grew directly out of Jesus' own concept of religion. To him, creed, ritual, piety were not enough; right human relations were equally important. It was true then, and it is true now, that there is no way of proving that God's spirit is within us, or even of knowing it, except in the degree in which we feel and manifest that spirit toward others. And that is plain common sense, as well as good religion.

This is the primary reason why the churches of America have set aside the second Sunday in February as annual Race Relations Sunday—a time to give special consideration to our attitudes and obligations to people of other races and cultures. Every year thousands of congregations, church schools, youth fellowships and other religious groups embrace this opportunity to serve the cause of understanding and sympathy across the lines that so often and so sadly divide us. Some suggestions are offered below for groups wishing thus to observe the occasion, which this year falls on February 9. These of course are meant to be suggestive only, and each group should adapt them to fit its special need.

Program for the church service

In some communities the occasion will be observed by the interchange of pulpits between Negro and white pastors. Here and there a Christian minister and a Jewish rabbi may make such an exchange. Wherever such procedures are feasible they will be found enlightening and profitable to both groups.

In some places white and Negro congregations will unite in joint worship services. In other communities interracial mass meetings will be held, addressed by representatives of both groups. Such community meetings are especially helpful, since they provide not only for the interchange of messages concerning brotherhood, but also for its demonstration, as people of the different groups come together on a common level to consider common interests. Such a meeting might also take steps to create a permanent interracial committee, the best practical agency yet devised for mutual understanding and cooperation.[1]

In every congregation, whatever the attitude of the community, it should be possible to have at least a special sermon or address on race relations, by the pastor, or by an invited speaker, perhaps of another race or faith. In such cases special musical selections appropriate to the occasion are always a welcome feature. For such congregational meetings some such program as the following may be found suitable:

PROGRAM

Musical Prelude: Medley of Negro Spirituals—"Nobody Knows the Trouble I See," "Steal Away to Jesus," and "Swing Low, Sweet Chariot."

Call to Worship: Leader, Micah 6:6; *Congregation,* Micah 6:8.

Silent, Directed Prayer: For a vivid sense of God's presence and an attitude of reverence before him; for sincere recognition of personal need for divine light and leading; for open minds, eager to know the truth; and for the will, the wisdom and the courage to follow it.

Hymn: "Where Cross the Crowded Ways of Life"—North

Scripture Reading: I Corinthians 12:18-21, 24b, 25, 26

Sermon or Address: Theme, "God's Human Family" or similar title. The sermon might emphasize the unity of the race (Acts 17:24-26); man's God-like attributes and possibilities (Genesis 1:26); universal brotherhood, not as a Christian ideal only, but (in the sense of mutual dependence and mutual aid) as an everyday fact of human experience, without which civilized existence would be impossible; reverence for personality that dares not hold any in contempt or deny him opportunity to achieve the best that God has made him capable of (Matthew 5:22b; 18:6); service the measure of greatness (Matthew 20:26-27); Christian love, in the sense of active good will, a universal obligation and the motivation of all of life.

Hymn: "At Length There Dawns the Glorious Day"—Davis

Concluding Prayer: "Our Father in heaven, by whose will each of us has been brought to life and birth, we thank thee for the privilege of belonging to thy great human family. Guide us, we pray, in all our relationships to its other members. Help us always to be obedient children of thine, and kindly, helpful, unselfish brothers of one another. Give us the spirit that was in Jesus, who saw divine values in all persons and whose love and sympathy went out to all. Help us to represent him faithfully in our relations with our fellow men, remembering that he has told us that only thus can we manifest true loyalty to him. Teach all thy

* Department of General Church School Work, Board of Education, The Methodist Church, Nashville, Tennessee.

[1] For suggestions about the organization and work of local interracial committees write Commission on the Church and Race Relations, 297 Fourth Avenue, New York; Southern Regional Council, Wesley Memorial Building, Atlanta; or American Council on Race Relations, 32 West Randolph St., Chicago.

human children speedily, we pray, how to live together in peace and unity, that they may be happy and blessed and that thy name may be glorified. Amen."

Programs for the church school

The above program, designed for a formal church service, would obviously be too long for use in the church school. However, in schools where it is the custom to have brief opening programs, general or individual, some of the features suggested above could be used to advantage, together with others especially adapted to the conditions. A general or divisional superintendent, for example, in a ten-minute talk might streamline the theme suggested above, pointing it up with vivid illustrations, personal and local. A social worker or civic leader who knows the conditions might be called in for this purpose, or a carefully chosen representative of another racial or religious group.

A well-rendered biographical sketch featuring notable Negro achievement is always effective. For this purpose there are many interesting personages to choose from, like Booker T. Washington and George Carver in education; Roland Hayes, Paul Robeson and Marian Anderson in music; Phillis Wheatley, James Weldon Johnson and Paul Lawrence Dunbar in literature; C. C. Spaulding and Alonzo Herndon in finance. Dr. Washington's story, thrilling in its human interest, is told in his remarkable autobiography, *Up From Slavery;* and an excellent series of such sketches, well written, sprightly and intensely interesting, is found in Dr. Edwin Embree's book, *Thirteen Against the Odds.*[2]

A brief interpretative program of selections from leading Negro poets is another intriguing possibility for church school and young people's meetings, and can be easily worked out. Suitable selections, practically ready to hand, can be found in *Singers in the Dawn,* a brief anthology of Negro poetry which may be ordered for ten cents from the Southern Regional Council, 63 Auburn Avenue, Atlanta, Georgia. From the same source and at the same price may be had *Songs of the South,* containing words and music of seventeen favorite Negro spirituals. Sunday schools and youth groups will find this very pleasing and helpful in their worship programs, and a source of sound interracial appreciation.

There are also numerous informative pamphlets on this subject that may be ordered from various sources and placed in the hands of teachers and pupils. In addition to those mentioned above one thinks of *America's Tenth Man,* a story of the Negro's many contributions to American life (10 cents, Southern Regional Council, address above); *The Negro in America,* and *The Races of Mankind* (10 cents each, from Public Affairs Committee, 30 Rockefeller Plaza, New York City). To these might well be added three stimulating little books put out this year by the Missionary Education Movement entitled *Seeking to Be Christian in Race Relations, Sense and Nonsense about Race,* and *Know —Then Act.* These are 25 cents each and can be had from the various denominational headquarters.[3] Most of the denominations now have departments of social service under various names, and these also supply materials on race and related subjects. Anti-Semitism is another common ailment so serious and widely prevalent that it should not be overlooked. Authoritative sources of information on that subject are the National Conference of Christians and Jews, 381 Fourth Avenue, New York City, (and regional offices) and Christian Friends of the Anti-Defamation League, 100 North LaSalle St., Chicago, Ill.

Why not collect a small library comprising books and pamphlets like those above, to be kept for reference and for the use of individuals and reading circles? Another intriguing idea is that of a bulletin board or clipping service, with everybody watching the newspapers and magazines for interesting items on these subjects.

Things to do

One of the best means toward mutual understanding is that of personal interviews with representative members of other racial and cultural groups in the community. In this way it is possible to find out at first hand what their leaders are thinking—ministers, teachers, business and professional men; how they feel, what conditions they find burdensome, and what they think should be done about them. Visits of a white group to a Negro high school or college, newspaper office, bank or insurance company are always interesting, and if made in the right spirit are helpful to both visitors and hosts. Many church and school groups have done this sort of thing with excellent results.

There is the further possibility—and this is most important—of investigating local conditions affecting minorities. Such investigations will often reveal challenging opportunities for definite service. This may take the simple form of ministering to the religious needs of minority groups, as, for example, by fraternal visits to their churches, and help in Sunday schools, vacation schools, missionary societies, and other church activities.

In addition in many communities church groups may well lead in the more difficult task of improving conditions of neglect and injustice that cry out for correction. It may be that public schools for minority groups are shamefully neglected, as in thousands of communities they are. It may be that public-health facilities are inadequate. It may be that a whole residential area, densely populated, is devoid of sewers, parks, and playgrounds. It may be intolerable police-court practices. All these things are common in wide sections of the country. All are standing indictments against our civilization and our religion. All challenge our love for the Master and for his little ones. The church people of America can answer that challenge whenever they will; and Race Relations Sunday is a logical time for facing their responsibility.

Finally, on this occasion, especially at a time when there is so much interracial tension in the air, every member of church and church school should be shown the need of exercising invariable good manners toward all, especially toward persons and groups who often suffer discourtesy. A smile, a friendly greeting, a word of thanks for service rendered, a watchful eye for opportunities to serve in turn, a sincere expression of personal interest, cheerful recognition of the rights and dignity of others—these are simple, kindly, everyday things that cost little, but mean a lot. What power they have to sweeten human relationships! Just good manners!

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[2] These and similar sources are usually available in a good public library or may be secured through any book store.

[3] Copies of the special "Education for Brotherhood" number of the *International Journal of Religious Education* (February 1944) containing both inter-racial and inter-faith materials, may be obtained free from the Chicago Round Table of Christians and Jews, 203 N. Wabash Avenue, Chicago 1, Illinois.

Uniting to win the children

The place of children in the United Christian Teaching Crusade

By Elsie L. Miller*

THERE IS A NEW CONCERN for children that keeps one awake at night, that creeps into consciousness with the dawn of day and that spreads from heart to heart like a traveling spirit. This concern is bearing fruit in the efforts to reach more children with Christian teaching and in making that teaching so vital that children become Christian. Such a concern for children is not new but there is a renewal of it among a growing number of Protestants.

Projects in the United Teaching Missions

Children's work projects in the United Christian Teaching Crusade are an effort to express the concern for children intelligently, effectively, devotedly and unitedly. In view of the fact that most of the Protestant denominations are having a renewed emphasis on evangelism, each within its own fellowship in its own way, it is not surprising that they have also joined together to sponsor National Christian Teaching Missions in many parts of the country. Some of these cooperative missions are held in large cities and some in rural counties. Wherever these missions are to be held, there will be special help given to visiting leaders to guide local churches in providing for the needs of children. Such provision includes:

1. Finding the unchurched children in the community and visiting in the homes to enlist their attendance in the church school. Community surveys reveal the number and age of children and the preferred or logical church. The church assumes responsibility for these children by follow-up visitation and continued efforts to enlist these children in the church school.

2. Providing adequate space and grouping of the children and enlisting and training leaders to care for them. Church leaders are often embarrassed when new children come to the church school. They may be already crowded. They may not have enough teachers or teachers well enough trained to keep the children enrolled. The Mission includes a visiting leader who counsels the local church in increasing and improving its leadership and in the best use of space and equipment.

3. Helping parents and teachers to see the evangelistic significance in Christian teaching. The goal is to motivate them to rededicate themselves to leading children to know God and to have the desire and ability to live as Christians. Many otherwise good teachers go year after year without recognizing the evangelistic opportunities in their regular work with children. Such renewal will result in a dedication of their time and talents and a sensitiveness to the evangelistic opportunities in all their contacts with children.

4. Training in evangelistic method with children. The use of adult methods of evangelism need to be replaced with an understanding of children as growing persons in whom changes come through the growth process. Evangelism with children must include Christian nurture that leads in the direction of Christian decision and commitment. To omit the nurturing elements is to attempt short cuts that often do more harm than good.

Ann Arbor Weekday Schools

The denominational plans for evangelism of children attempt to enroll every child in an ongoing, responsible church group.

Denominational emphases

An evidence of a new emphasis on evangelism in recent years is found in the increasing number of groups who are actively engaged in evangelism of children. "Winning the Children to Christ" is a plan of evangelism of the Northern Baptist denomination. This is a plan for discovering unenlisted children and recruiting them through neighborhood Bible story hour programs. Homes are visited both to reach unchurched parents and to get the assistance of parents to provide for the Christian growth of children. Churches are helped to feel a rightful concern for children, for this movement attempts to enroll every child in an ongoing, responsible church group. This phase of its work easily distinguishes this movement from that of non-church neighborhood programs of evangelism for children. The non-church programs of evangelism use adult symbolism and phraseology and differ widely in their effectiveness from the Baptist program. Communities being approached in behalf of evangelism of children should seek to work with church rather than non-church groups.

The Disciples of Christ have also begun a program of

* Department of Christian Education of Children, General Board of Education of The Methodist Church, Nashville 2, Tennessee.

evangelism similar to the Northern Baptist program, except that it is an approach to the total family, and is called "Home Evangelism." It begins with a children's story hour and follows through with a visitation to the parents.

The Presbyterian Church, U.S.A., has recently added to its former program of Christian education and evangelism of children (Mission to Teachers) a plan called "House-to-House Visitation and Bible Story-telling." This plan offers many possibilities for recruiting for the Sunday school and for expanding the evangelistic outreach of the local church. It revolves around this five-fold purpose:

1. To discover unchurched children in the community by means of personal visitation and inquiry.

2. To challenge their interest in the Sunday school by telling Bible and missionary stories to neighborhood groups in homes which have agreed to serve as special centers for ten or fifteen boys and girls.

3. To secure the enrollment of these children in the Sunday school, and the interest of their parents in the church.

4. To help the church school teachers improve their instruction so as to hold these children after they begin to attend.

5. Ultimately to bring both children and parents to a definite personal commitment for Jesus Christ.

The Methodist Church has set up plans for reaching, teaching and keeping the children. Major plans are incorporated in denominational emphases on evangelism, stewardship and on increasing attendance and enrollment in the church school through "The Crusade for Christ" program. These emphases have a strategic relationship to each other. Evangelism results in personal faith and sensitiveness to the purposes of God. Stewardship gives an accounting of life, talents and possessions. Persons renewed and dedicated are concerned to seek others and lead them in the Christian way. Guidance for this movement is appearing continuously in Methodist periodicals.

Most of the denominations have special plans for evangelism of children. The plans here described show what is typical of denominational efforts.

Home visitation

There is need for training in home visitation in the interest of children. Such training can be carried on interdenominationally, denominationally and in the local church. Every local church will need carefully to select and train those who call. Such calling involves more than census taking or the getting of information. One purpose will be to extend the interest of the church to persons outside of the church and to absent and irregular members, so they will know that there are people in the church who love them and are representing God's love to them. This is so highly important and so primary a purpose in all calling that no one should take it lightly. Invitations to come to the church school becomes then not the first but a secondary purpose. Training for such calling includes group study, discussion and counseling on how to approach persons to be visited, how to conclude a visit, and how to follow up the visit. Training for such visitation has become one of the projects under the United Christian Teaching Crusade and is being guided by the Committee of Religious Education of Children. It is a prerequisite to launching widespread calling.

The challenge

Any children's worker of any Protestant church who has a concern for evangelism of children, may become one of a large group of children's workers from coast to coast and north to south of this great country, who are joining together to reach the children of our land for Christ and for the church. It is a challenge to the best within each one to become more effective in this cause and to learn from all the most effective and helpful ways of working. Every Christian has something precious to share—so precious that it is worth every effort to learn both the spirit of sharing and the needed skills. Each one can begin now to do his part in his own community and local church.

Further information and resources

To discover the plans of any denomination for evangelism of children, write to the denomination's educational headquarters. Watch for denominational announcements concerning children's work projects as they appear in the denominational periodicals. To get more details concerning the National Christian Teaching Missions which are a joint project of International Council of Religious Education and Federal Council of Churches of Christ in America, write to the director, Dr. Harry C. Munro, 203 North Wabash Avenue, Chicago 1, Illinois. Mrs. Mabel Garrett Wagner, Director of Children's Work for International Council of Religious Education, will also have information about these children's work projects of the United Christian Teaching Crusade. Guidance material to be used in training for visitations will be ready later in the spring.

The booklet, *Evangelism of Children* (10c), prepared by children's workers of various denominations represented in the International Council of Religious Education, contains basic guidance in this important area and should be widely distributed among children's workers. It may be ordered from the International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois; The Federal Council of Churches, 297 Fourth Avenue, New York, New York; or from denominational publishing houses.

Other manuals of guidance may be obtained denominationally. These include *They Brought Children,* by Margaret Clemens and published by The Judson Press.

"Let the Children Come" is a film strip prepared to use in discussion groups seeking to understand the child's approach to religion and ways in which the church nurtures children to the end that they become Christians and are helped to live as Christians. This film strip has forty-four frames in black and white which are divided as follows:

6 frames—"Childhood Is a Time of Becoming"
7 frames—"Children Come as Parents Lead"
15 frames—"Children Need Christian Teachers Interpreting the Way"
16 frames—"The Church as a Family of Christians Includes Its Children"

The film strip sells for $2.00 from The Methodist Publishing House or through the Religious Film Association. A discussion guide accompanies the film. Those not having film strip attachments to projectors may rent this in the form of 2″ x 2″ slides from The Methodist Publishing House.

Children's Work Conference

A CONTINENT-WIDE *Children's Work Conference is to be held in Des Moines, Iowa, July 20-23, 1947, just prior to the International Sunday School Convention. The Conference will consider elements common to all denominations and is designed primarily for leaders of leaders of children. Outstanding national staff persons will be present and work will be carried on in ten specialized groups. Limited quotas have been allotted, and registrations are being made through denominational boards or state or city councils.*

Bible in Texas high schools

By Elizabeth C. Torrey *

TEXANS are noted for bragging about their extraordinary state, but one legitimate cause for bragging seems to have been overlooked. Texas has accredited courses in Bible in 177 high schools and academies, both public and parochial, located in some 130 communities.

About nine years ago a ruling was made by the State Department of Education in Texas, that Bible as an elective course might be offered in any school, receiving full academic credit. However, it must first be voted in by the school board of the locality and approval granted to the high school by the State Department. The provision was made that the course be nonsectarian, and that the Bible be taught for its literary, historical, and moral values. It is also stipulated that the only text used shall be the Bible itself. It may be supplemented by syllabi. These syllabi and the regulations for conducting these courses are included in a document furnished by the State Department of Education.

The local school board is not to bear any of the expenses of the Bible courses, except to the extent of providing classroom facilities, — blackboards, maps, reference books, etc. Any recognized local body may sponsor the project, securing the necessary salary funds. In places where there is a Council of Churches or a Council of Church Women, this is the logical group to sponsor the program.

Two courses, each a semester in length, may be offered, one in the Old Testament and one in the New Testament. They may be taken in either order. One-half credit is given for each course completed, or one full credit for the year. There must be eighty-five class meetings of at least forty-five minutes each, representing the minimum for each course. Only students regularly enrolled in high school grades are permitted to take these Bible courses for credit. The teacher of Bible is subject to the same qualifications as apply to teachers of other high school subjects, except in the matter of holding a certificate.

Bible in the schools is believed by Texas school authorities to be growing in importance. A superintendent of schools recently made the following public statement about it:

"It is not necessary to remind you that the curriculum of the first public schools in America was based upon the Bible, and that the major part of the teaching materials was taken from the Bible. Then came the Constitution of the United States which separated the church and state. Since that time religious instruction had almost completely disappeared from the public tax-supported schools, until a few years ago. Convinced that religious instruction was needed, several states provided for it. Our own State Department aided in the establishment of this by making Bible one of the subjects that might be used to meet graduation requirements."

Personally I can speak from eight years' experience as teacher of Bible in the high schools of Beaumont, Texas. Each of the three independent school districts has voted Bible into its curriculum. It has been a popular subject from the start, generally having enough enrolled each year to warrant two classes, a teacher's load being limited to forty. The boys often outnumber the girls. A large number of the football and basketball team members are loyal supporters of the Bible classes, sometimes holding the majority of the offices in these classes, which are organized.

We are often asked to send a group of students to a church, a men's or women's class in a church, a civic club, a PTA, a grade school, or to any organization that helps support the work. The pupils are most enthusiastic over such an opportunity, and will answer any and all questions and objections very clearly and sanely. If someone asks, "Is it a sissy subject?" a tall handsome, football tackle will answer convincingly, "No." When the State Council of Church Women met in Beaumont, such a group was asked to appear before them. They stood up under fire, and then a Catholic boy closed with an earnest prayer that "these women may go back and get it into their schools." They also have many parties and sometimes join with other high school classes for their good times. Once we

Harold M. Lambert

The Bible courses are given in the high school five days a week and receive full academic credit.

* Teacher of Bible in Beaumont, Texas High Schools.

put on, over the radio, a class session in the form of a quiz.

Of my students, about 130 have been in the service in the recent war. From them I received 226 letters during the tragic days of conflict. One of the boys, who is now assistant chaplain in a camp prison, recently wrote to me asking for my outline of the Bible for use in a class made up of prisoners who seem most eager for Bible study.

Parents, too, are often interested in studying the Bible course, as the student brings home each day these outlines of study that give in concise form the historical sequence of events in Biblical history, with reference also to parallel events in ancient history. One mother, of Catholic faith, last year studied regularly with her daughter, even taking at home, the tests and examinations. Last year one of my students was asked by her neighbors in Multimax and Maritime, two of our wartime ship-building villages, to teach a Bible class there.

The school Bible classes have adopted the plan of students taking turns in leading in the opening prayer. There seems to be little or no embarrassment in publicly and frankly voicing petitions to the Deity. The prayers have been most timely in the matters mentioned: the safety of the soldiers; the school standards and honor; the tests and examinations; conduct in competitive games. Sometimes personal petitions are timidly voiced. The teacher is prayed for frequently, as she "tries to teach us this Bible." Always she feels that she is "standing in the need of prayer." Such an opportunity, such a possibility — five hours each school week open for acquiring Bible knowledge for discussion and for questions on life problems! Students state simply their very personal and difficult problems and the class faces these situations squarely and seriously.

Sectarian discussions seldom start in the classroom. If they do it is unintentional, and easily headed off. I have taught students from at least twenty denominations, including of course many more churches, each year: Assembly of God, Baptist, Catholic, Church of Christ, Christian, Christian Science, Church of God, Church of the Open Door, Episcopal, Friends, Greek Orthodox, Lutheran, Methodist, Mormon, Nazarene, Pentecostal, Presbyterian, Sabine Tabernacle, Salvation Army, South End Gospel. What a contribution these Bible courses are making to the fulfillment of Jesus' prayer, "that they may be one!"

What do directors of religious education want?

Here are the answers, based on the experiences of a representative group

By Frank Grebe*

THIS PAST SUMMER seventy-seven directors of religious education of local churches in the United States met for a one-week Workshop on the beautiful campus of Lake Forest College, Lake Forest, Illinois. They came with problems which they sought to solve through study, exchange of experiences, and the assistance of resource persons.

The directors came from all over the country. They drove up from Texas; they came from the State of Washington, and from Washington, D. C., from Massachusetts, from Florida. They came singly and in groups—men and women, young and old, inexperienced and with many years of successful ministry; some with meagre training, some with three degrees. Some were not well known; others had achieved national recognition. They represented a variety of theological backgrounds. They came from villages, towns and cities. It was the most divergent and yet, I can truthfully say, the most inspiring group of religious educators I have ever known.

As Dean of the Workshop, I have been asked to write on the question, "What do directors of religious education want?" Since the ones I associated with there represent a cross-section of the professional personnel, and since I met them in groups, at meals, in individual conferences, in worship, in play and in hard work, I think I can answer this question accurately and yet not betray their confidence.

They want to do a better job

Their dominating desire, expressed in a score of different ways, is to become increasingly effective in their work in their local churches. "How can I do a better job?" was reiterated many times and in many ways. In fact, their very presence, in most instances, was the result of this desire. At considerable personal financial cost, at the sacrifice of their vacations, after arranging for substitutes, they came. And if we can believe their analytical evaluations of the week made at our request, they were glad they came and want a similar arrangement next summer.

They have a deep concern that their work be truly Christian in nature. A spiritual zeal marked their seriousness. Although expressing their ideas in varying theological terms and in a delightful variety of accents, they were unanimous in expressing a desire to do a continually improving work. Very few of them wanted to move. They wanted to "dig in" and succeed in their present ministry.

They wanted to learn about new trends in other parts of the country. They asked about the work of the Christian Church as a whole, as a national force, as a world-saving power. They were eager to discover new books and authors.

* Associate Minister, Westminster Church, Buffalo, New York; Dean of the International Council of Religious Education's Workshop for Directors of Religious Education held in July, 1946.

They sought to discover new ways to deepen their own spiritual growth. A self-initiated group asked for an extra meeting—after the close of the evening program—for a quiet chapel service of worship. The desire for self-improvement in order to be a more effective Christian leader was predominant throughout the entire period.

They want more cooperation with their ministers

There was a second desire expressed by many of the directors and in many ways. They were eager to develop a higher degree of cooperation with their ministers. Extremes in types of relationships were reported. For example, the minister's utter indifference to his church's program of religious instruction was cited by some directors and the minister's complete domination of the program was hinted at by others. Antagonism to proposed plans for the future of the Sunday school was balanced by reports on the minister's full and whole-hearted support of the director's suggestions. Sharp lines of demarcation of function were reported, and in other cases skilful blending of two persons' abilities to produce a single ministry were presented.

In a majority of instances, however, the directors expressed a hope that a higher degree of cooperation might be developed between themselves and their respective ministers. This desire was not always accompanied by a critical attitude of the minister. Many directors recognized the need of the minister's assuming a central position in the total life of the church. A keen desire, however, was expressed by many directors that a greater interest, a more cooperative spirit, a fairer distribution of function and loyalty be encouraged by the minister. They wished that the minister would recognize that considerable collegiate training had been undertaken in order to be qualified for the position of director of religious education. A director should be allowed to initiate plans, administer programs, make decisions, and create a pattern of work according to his best ability. Furthermore, the directors thought the attitude should be one of mutual helpfulness. If the minister asked the director to do some assignment, he himself should be ready to contribute to the success of the educational program.

To be sure, it is fully recognized that it is more difficult for two persons to assume related positions of leadership and authority in a local church than it is to have one person in full authority, surrounded by subordinate assistants. Nevertheless, there was an encouraging number of directors present at the Workshop who testified formally and informally that a dual relationship between minister and director could be evolved to the satisfaction of both and to the joy of the entire church. I believe I could almost evolve a mathematical formula expressing this relation: A happy, effective relationship between the minister and the director of religious education is in direct ratio to the sum of the magnanimity of their Christian spirits, plus the total of their respective professional skills, plus their combined vision of the mission of the Christian Church. If ministers of churches want the cooperative ministry of directors of religious education, then they should analyze their own outlook by some such formula.

Admitting that I was hearing only one side of the question presented by the directors, my saddest experiences at the Workshop were listening to directors who were profoundly troubled at their inability to work happily with their ministers. My happiest experiences were listening to directors who were eager to tell of their working relations with their ministers. These ministers seemed to be able to inspire their directors, to work cooperatively with them, and to give public and private recognition to the achievements of their fellow-workers. I know, from my own experience, that the chief factor which has contributed to my great joy in my work has been the opportunity of working intimately with a man of such greatness of spirit that he seems incapable of thinking in terms of divided loyalties or departmental responsibilities. Although our ministries are inextricably bound together, I am forever challenged to achieve greater results because of his magnanimity of spirit, his willingness—no, his eagerness—to cooperate with anything educational and above all else, because of his deep and continuous concern for all his people. This is what directors want.

They want financial security

There is a third desire. Some directors hesitated to express it for fear such a desire appeared to be selfish. It is not selfish but a normal desire and justifiably reasonable. It is the desire to be economically secure. Some of the directors well remember how their positions were the first victims of the depression in the thirties, while the ministers with whom they had been working "suffered a serious ten per cent reduction in salary!" Something dreadfully devastating can happen to a director who has had such an experience. Such a director could easily say: "Evidently I am not worth too much! Certainly religious education does not hold a respected position in this church. I wonder if I made a mistake in choosing my life work?" Security is more than personal safety; security may come from knowing that one's work is valuable. During the last depression, the church with which I was associated cut *all* salaries ten per cent—and in the same budget increased the item for children's work by five per cent. Here was judgment tempered by necessity but directed by long-range wisdom.

The directors at the Workshop discussed professional standards and methods of gaining reasonable security. One faculty member asked: "Should directors organize a union?" The idea was emphatically banished. Neverthless, it was asserted in several different modes of expression that the professional level of directors would not reach a desired height until directors could be assured of reasonable security. This security implied protection from capricious changes in policy, reasonable increases in salary, and participation in denominational pension funds or old-age security plans. Such requests seem reasonable. The time has come when the exponents of the religious education movement should be given assurance that their efforts are worthy of adequate protection.

In conclusion, I am happy to report that directors want those factors which will deepen the life of the Protestant Church of America. They want to become more skilful workers. They seek to strike hands with the ministers with whom they are privileged to be associated in order to create *one* united Church in which they serve. They desire freedom from the fear of insecurity in order that they may perform their present duties unmolested by a doubtful future. What do directors want? They want to respond to a God-given call with all their power.

The Faribault summer school

By Jean LeTourneau*

Laboratory schools, though not new, are still considered one of the best methods of concentrated leadership education. In them the student teacher gains actual experience, under trained guidance, in various techniques of teaching. One of the outstanding summer leadership schools of this type is the interchurch one held annually at Faribault, Minnesota, described here. Five state councils cooperate in this. Many other such schools are needed across the country.

WHEN 140 adults gathered at St. Mary's Hall, Faribault, Minnesota, this past summer, they celebrated the tenth anniversary of the Faribault Summer School of Christian Education—ten years of learning, teaching, and growing.

Faribault is a ten-day laboratory school planned to train interdenominational leaders for better work in the church, home, and community. But it is a school in which more than trained skills are learned, for it aims at the growth of personalities of all its students.

Faribault grew from a need for leadership training in Minneapolis and St. Paul, Minnesota. The nearest summer school was at Wooster, Ohio, where many local church people had been sent, but church leaders wanted a school nearer home. The Rev. William J. Bell, dean of the school, with the Rev. Philip C. Landers and Dr. Herman J. Sweet, then religious education directors in Minneapolis, combined their efforts to organize the Faribault school. After two years of planning, publicizing, and organizing, they opened for the first session in 1936. Since that time the school has risen to first place among the eight such schools in the country.

Faribault is sponsored by the Minnesota Council of Religious Education, in cooperation with councils from North Dakota, Wisconsin, South Dakota, and Iowa, as well as the International Council of Religious Education at Chicago. International Council credits are given to the students with the completion of each year.

Faribault offers a four-year curriculum. Freshman and sophomore students observe and participate in the laboratory school, and take one other course according to their interests. Juniors are divided into seminar groups, with the individual following some field of interest for research work. As seniors, students are back in the laboratory school, this time as assistants to the faculty. When a student graduates at the end of his fourth year, he is given a diploma from the International Council—a diploma signifying four years of learning latest methods and skills in teaching, but even more important, four years of rich personal experience. But for many, education at Faribault does not end with four years. In the last few sessions, ten per cent of the enrollment has been made up of students coming back for their fifth and sixth years.

Laboratory school teaching

Faribault is primarily a laboratory school. Actual teaching of children is done in the ten day period. The churches of Faribault have cooperated in the project by combining children from all churches in the town, dividing them according to school grade. Each morning the 150 children, averaging 30 to a class, meet with the adults in one of the downtown churches for two hours.

At 8 a.m. the adults meet with the teacher in the same church to discuss methods and problems, and at 9 o'clock the children arrive. It is now time for the first and second year students to observe along the sidelines, helping the instructor when called upon. Fourth year students act as assistants during this time, playing the piano, reading stories, or perhaps directing plays. At 11 a.m. the children leave for home and the adults once more gather for a discussion period, this time taking into consideration more carefully the personality of each child. At 12 noon the adults leave the church and climb the hill to St. Mary's for lunch and for the afternoon.

An important factor not overlooked at Faribault is the contact with parents of the children. On the Sunday evening before classes begin, an open house is held for instructors to meet the parents. Many instructors call personally on the parents during the ten days, for the courses are designed not only to help church school workers, but to help parents as chief educators of children.

The laboratory school is divided into six departments. The Nursery for three-year-olds (new to Faribault in 1946), the Beginners' Department for four- and five-year-olds, grades one and two, three and four, five and six, and the Junior Hi Department for the seventh, eighth, and ninth grades.

A lot can be done with children in ten short days; the laboratory school proves it. In the summer of 1945 the first and second graders built their own chapel during their recreation period. It was complete with an altar and worship center, which they had made themselves, tiny chairs arranged like pews, and even a hand painted brick wall for the outside.

The fifth and sixth grade children wrote and produced their own play and conducted their own worship service. The Junior Hi Department went on a three-day camp at a nearby lake.

Latest methods in progressive education are employed in the laboratory school. The measure of value in such a system is the pupil's personal experience; not what he knows, but what sort of person he is. Teachers in the laboratory school begin at the child's level, being careful not to talk in terms too old or too young for them. The main purpose of the school is to determine each pupil's needs, to understand the possibilities of each child, and through sharing Christian experience, to help the individual strengthen his personality.

Leadership is obviously one of the most important factors in a school like Faribault. Whether judging the faculty by the number of Ph.D. degrees, or by the number

* Duluth, Minnesota.

of books each has written, or by his practical experience and teaching ability, one cannot overlook the test of a friendly interest in each and every student. Faribault teachers have this quality. In all cases, experts in their own fields are chosen as teachers, and in most cases national leadership is secured. Miss Florence Martin, director of weekday church schools in Dayton, Ohio, is the only member of the faculty who has been with the school since its beginning. Several instructors are graduates of the school.

Other learning opportunities

But the laboratory school is only part of Faribault. Other courses offered during the afternoon for adults only are just as important. Courses such as "The Use of the Bible with Children," "The Use of Music with Children," "Helping a Child's Faith to Grow," and pastors' and field workers' courses, are examples.

Unique in the Faribault school is the "Skillshop," a course in which students learn handicrafts and skills correlated to a Christian education program. No other school in the country offers a study like it. Students sometimes spend all afternoon in the "Skillshop," making anything from spatter prints to delicate dioramas. Mrs. August Beck, director of children's work of the Minnesota Council of Religious Education, is the director.

Another feature at Faribault is its picture library. Religious pictures, pictures of nature, of children, of homes and of churches are only a few of the subjects available. The book library consists of nearly a thousand volumes for use by students and faculty at any time.

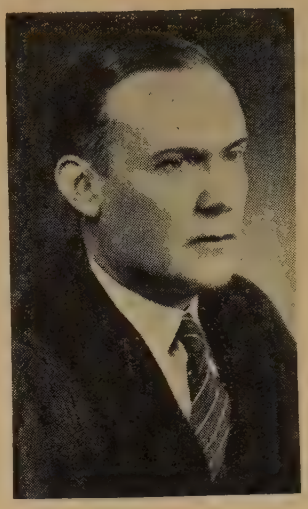
Let it not be thought that Faribault is all work and no play. Each evening the adults gather in the gymnasium for folk dancing and informal parties. It doesn't take long in a school like Faribault to get acquainted—by the end of the second or third day students know almost everyone. There are picnics on the lawn, swimming parties, stunts at dinner, and group singing that are as much a part of the school as the class experience.

And there is worship. Each morning before breakfast students leave their rooms hearing strains of organ music, to gather in the chapel for a half hour service. Commencement is the highlight of the ten-day period. Students pack the chapel on the last evening to see the seniors graduate.

The school is kept as free as possible from organizational relationships. That is, the instructors come not in their official capacity, but as individuals to help other persons in their line of work. Instructors as well as students come from various denominations. There have been as many as eighteen represented at Faribault, although the Methodists, Congregationalists, and Presbyterians have always run a close race for the greatest number of students. Faribault is interracial as well as interdenominational.

People from 22 states have been enrolled, ranging from California to Massachusetts, and from Minnesota to the Canal Zone. Regardless of age, position, or denomination, the group at Faribault has always had a singleness of spirit and purpose. And by achieving this oneness between faculty and students and among students themselves, Faribault has become a strong group, and by being a strong group, it has made individuals the stronger for having attended the school.

Dr. Swaim represents Revised New Testament



J. Carter Swaim

DR. J. CARTER SWAIM, professor of New Testament Literature and Exegesis at Western Theological Seminary, Pittsburgh, Pennsylvania, joins the staff of the International Council on January 1, 1947. He will serve on a part-time basis for an eight-month period as educational representative of the Revised Standard Version New Testament, giving full-time between May 5 and August 31.

He succeeds Dr. Clarence Tucker Craig, professor of New Testament Language and Literature at Yale University, who for seven months gave invaluable service in interpreting throughout the nation the work of the Standard Bible Committee in the revision of the New Testament. Dr. Craig traveled 54,000 miles and spoke in 33 states between February 1, 1946, and September 31, 1946.

Already requests are coming in for the services of Dr. Swaim, both from denominational and interdenominational groups and from colleges and seminaries. Dr. Swaim brings to the task of interpreting the Revised Standard Version of the New Testament a rich background of experience and abilities that will fit him to render a conspicuous service. The International Council is grateful to the Western Theological Seminary for its courtesy in releasing Dr. Swaim temporarily for this work.

Before taking up his present work at Western Theological Seminary in 1944, Dr. Swaim served for fourteen years in the pastorate of the Presbyterian Church, U.S.A. He was assistant minister of the Robertson Memorial (Grange) Parish Church, Edinburgh, Scotland, in 1930. From 1931 to 1941 he was pastor of First Presbyterian Church, Staten Island, New York, and from 1941 to 1944 of the Kingshighway Presbyterian Church, St. Louis, Missouri.

His academic training was obtained at Washington and Jefferson College, where he was graduated *magna cum laude*, at the Western Theological Seminary, and at the University of Edinburgh, where he received his Ph.D. degree for work done in the New Testament department.

Following graduation from theological school in 1927, Dr. Swaim taught English and Bible at the American University of Beirut, Syria. He has traveled extensively in Europe and the Holy Land.

Sales of the Revised New Testament have been even larger than was anticipated. It seems probable now that by February 11, 1947, one year after the first publication date, one million copies will have been printed.

Roy G. Ross
General Secretary

THEME FOR FEBRUARY: *Inter-race and Inter-faith Good Will*

For the Leader

If the peoples of the world ever needed to be drawn closer together, they need it now! A noted speaker just recently said: "Men have found it easier to die together than to live together." That is an astounding statement and yet as we face it sincerely we know that it is true. We as adults have failed through the years to achieve that feeling of good will among men of various races and faiths.

As Christian leaders of children let us not fail to provide experiences for our children so that they may grow toward inter-race and inter-faith good will. Let us begin by examining our own lives in the light of the teachings of Jesus, trying to discover our own 'blind spots' and weaknesses. Having found them, let us, with God's help and in the spirit of Jesus, live our lives in such a way that the children whom we teach will see the Christian way of life in action and will find in us the kind of Christian friendship and love that transcends all the barriers of race and faith!

February 2

THEME: *Lord, I Want to Be a Christian*

WORSHIP CENTER: Table with open Bible in the center and a picture on each side of the Bible. Pictures: "Follow Me," by Tom Curr and "Roland Hayes."[2]

PRELUDE: "Lord, I Want to Be a Christian."[1]

CALL TO WORSHIP: "O God, May the Whole World Praise Thee."[1]

LEADER:

SINGING THROUGH SORROW

Last month we were thinking about followers of Jesus around the world. Do you remember the word that means "followers of Jesus?" Yes, such followers are known as Christians. Do you suppose that it is always easy to be Christian? Many boys and girls have said that it was easy, but after they tried living that way they decided that it wasn't too easy after all. However, even though it may be hard at times, most people who have tried to live that way agree that it is the only way to live and that being Christian brings great joy to others and to themselves. The world is full of all kinds of people, isn't it? We do not all look alike nor dress alike, but we feel alike about many things. Christians are usually known by the way they act, not the way they look.

A long time ago when our country was being settled the people of the hot Southern states discovered that they could not carry on their farm work because they were not used to working in the heat. So they decided that they would have to have help from people who could work in the heat. Some of these Americans went to Africa which is a hot country and brought back some helpers. These helpers had black skins and were known as Negroes. Some of them did not want to leave their home and families, but they were forced to leave by traders who really did not care how they felt.

Living in America was very hard for the Negroes at first because they were not free and had to do what their owners told them; they were treated as slaves. Very often they did not know what the white people were saying because they could not speak our language. They had languages of their own. However, many of the white people loved their Negro helpers and tried to teach them our language. They also taught them about God and about Jesus' way of living.

The Negroes loved the stories from the Bible and used to make up beautiful songs about them. Because they were religious songs they were known as "Spirituals." "Spiritual" means religious. These songs were not written for many years. They were just sung over and over again. Finally America had a President whose name was Abraham Lincoln. He thought that the Negro people should be free. Many others agreed with him and a big war was fought partly on their account. At last he issued a law which freed the Negroes. Even after they were free it wasn't too easy for them because as slaves they had not been taught how to live as free people. But as the years went on they studied as much as they could and learned better ways of living.

One of the saddest things about the Negroes is the fact that many people treat them unkindly because their skin is black. But in spite of this treatment, and sometimes because of it, all through the years there have been many fine Negro men, women and children who have tried to bring joy to others. One of their greatest gifts is the gift of music and one of the loveliest spirituals is "Lord, I Want to Be a Christian." The words are on the board. Will you watch them as Miss ———— plays the music? Suppose we sing it together, now.

SONG: "Lord, I Want to Be a Christian"[1]

LEADER: I suppose you have noticed the picture of the fine Negro on our worship table haven't you? His name is Roland Hayes. I would like to tell you a story about him.

STORY:

ROLAND HAYES

Some years ago there lived in Georgia a little dark skinned dark eyed boy whose name was Roland Hayes. He had a mother and a father and two brothers, one younger and one older than himself. Roland's father was not well and could not work and so there was not much money in their home, but there was plenty of friendliness and singing. Roland, especially, loved to sing and he brought joy into his home many times through his voice.

Finally the father died. Mrs. Hayes always wanted her boys to have an education, but that was always impossible in the town where they lived because the school for Negro children was not very good. When Roland was fifteen years old he and his brothers and their mother left Georgia and went to Chattanooga, Tennessee. Mrs. Hayes was certain that her boys would have a better chance at an education there than they had had in Georgia. They had planned that the youngest son would go to school all the time and that Roland and his brother would take turns working and going to school. However, it did not exactly work out that way. Roland secured a job in a factory where he had to carry hot metal in pails. He made such good money that when it was his turn to go to school he just kept on working and went to school at night.

Roland went to church in Tennessee and because he loved to sing he joined the choir. One Sunday he sang a solo. On this Sunday it so happened that there was a music teacher in the congregation and he was interested in Roland's voice. His friends were also surprised to realize that he had such a beautiful voice.

In fact, Roland surprised himself. His friends urged him to take singing lessons, but when he talked it over with his mother she did not agree. She couldn't see what good it would do for him to take lessons. She was really afraid that it might do some harm. Finally, however, he did take singing lessons, but they didn't mean very much to him until one night when his teacher played some records on his victrola. As Roland listened to the voices of famous singers he suddenly realized that he could be like them, too, and could bring joy to others with his voice, if he really wanted to do it.

So this time he talked it over with his mother again and then taking some money that belonged to him he went away to school to study music. It was not easy going to school because he had to work hard to earn enough money to pay his way as well as work hard in school. But he never gave up. Finally when he was in school in Boston he sent for his mother to come and live with him. He studied there for eight years and then he gave a concert. His mother attended the concert and she was very proud of her son that night. So many people came to the concert that hundreds had to be turned away.

Roland Hayes is not a young man any more, but he is still giving concerts and is still bringing joy to hundreds of people through his beautiful voice.

OFFERING AND SONG: "Father Bless the Gifts We Bring Thee"[1]

PRAYER: Dear God, our loving Father, we thank thee for Jesus. We would like to be true followers of Jesus. Help us to act in Christian ways. Help us always to remember that the color of people's skin does not make any difference. We are thankful for Roland Hayes who gives joy to others through his beautiful voice. Help us to bring joy to others through the way we live. Amen.

POSTLUDE: "Lord, I Want to Be a Christian"[1]

February 9

THEME: *Lord, I Want to Be a Christian*

Primary Department

*By Frances M. Hill**

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* Director of Weekday Church Schools, Zanesville, Ohio.

[1] *Hymns for Primary Worship*, Westminster Press, 1946.

[2] *Picture sources:* "Follow Me," by Tom Curr may be obtained through your denominational book store or from the Pilgrim Press Book Stores, 14 Beacon St., Boston, or 19 S. LaSalle, Chicago 3. Size 27 x 20½, $1.25; size 17 x 12¼, 75c. "The Hilltop at Nazareth" is available from the same source in a small size, and a larger size (imported from England) may be available by February. "Roland Hayes," and "George Washington Carver," are in the collection *Portraits of Ten Outstanding Americans of Negro Origin* published by the Missionary Education Movement and available from denominational bookstores, including the Pilgrim Press. Price, $1.00 a set.

WORSHIP CENTER: Open Bible with pictures on each side of Roland Hayes and George Washington Carver.[2]

PRELUDE: "Steal Away to Jesus"[3]

CALL TO WORSHIP: "O God, May the Whole World Praise Thee"[1]

LEADER: We have been thinking about our Negro friends. The first music that our pianist played was a Negro spiritual called "Steal Away to Jesus." On our worship table is a picture of another famous Negro. Do any of you know him? Would you like to hear a story about him? His name is George Washington Carver.

STORY:

GEORGE WASHINGTON CARVER

George Washington Carver is known around the world as a famous scientist. When he was a little boy he liked nothing better than to be out-of-doors. He seemed to know a great deal about growing things. People would often bring their plants to him when they could no longer do anything with them and in some way he would care for them until they were again strong and healthy. Perhaps he knew so much because he wondered about so many things and tried to find the answers to his wonderings. He often asked questions such as: What is rain? What are hail and snow? Why are there flowers?

When George was a little baby his mother died and he was left all alone. He lived at the home of a white family named Mr. and Mrs. Carver. He worked as hard as he could around the farm and in the home. Even though there was always a lot of work to be done he always seemed to find time to try to discover the answers to some of his wonderings. He worked among plants and flowers; he went fishing; he liked bright colors so he drew and painted pictures.

He wanted to go to school, but in the town where he lived Negro boys and girls were not allowed to go to school because there was no school for them. So finally George talked over with the Carvers his desire to go to school and then he left their home and walked eight miles to a town where there was a school to which he could go. When he arrived in that town it was night and he had nowhere to go. He found a barn and slept in it all night. In the morning the lady who lived on the farm found him and made arrangements for him to live with them if he could work. So he lived with these people, doing housework and cooking and going to school.

When he had learned all he could at one school he always traveled on to another. He always said that some day he wanted to teach other Negro boys and girls how to do things with their hands such as cooking, mending, sewing, cleaning, and other things.

Finally he became a teacher in a fine college in Alabama known as Tuskegee. He knew so much about plant life that he was able to help the Negroes in the South get more good out of their land by doing wiser planting. He experimented with sweet potatoes and with peanuts and made one hundred eighteen products from sweet potatoes and three hundred products from peanuts.

George Washington Carver loved God very much and always attended church. He never would take any money for any of his discoveries because he said that they all belonged to God.

This wonderful man died in 1943 but the gifts he has left to the world will remain forever.

LEADER: Shall we sing together a Negro spiritual that I am sure must have been a favorite of Dr. Carver?

SONG: "Lord, I Want to Be a Christian"[3]

OFFERING AND SONG: "Father, Bless the Gifts We Bring Thee"[1]

PRAYER: Dear God, thank you for such a wonderful person as Dr. Carver. Help us to live our lives always thinking of the best for others as he did. Amen.

POSTLUDE: "Steal Away to Jesus"[3]

February 16

THEME: *We Are All Children of One Father*

WORSHIP CENTER: "The Hilltop at Nazareth," by Elsie Anna Wood[2]

PRELUDE: "Novellette," Op. 99, No. 9[1]

CALL TO WORSHIP: Repeat together the verse used last month, I John 3:18, and then sing together "O God, May the Whole World Praise Thee"[1]

LEADER:

During the last two Sundays we have been thinking about some of our friends who belong to the Negro race. Do you remember their names and anything about them? On our worship table this morning you will see a picture of a little boy who belongs to a group of people known as the Jews. Perhaps some of you have Jewish friends. I have some lovely Jewish friends. What is this little Jewish boy doing? Many people think that he is praying. When the artist painted this picture I think she intended it to represent a certain boy. Do you know whom? I like to think of it as a picture of Jesus when he was a little boy. Of course, he isn't dressed the way boys in our group are dressed, but that is because he lived in a different country than ours and that happens to be the way the boys of his country dressed.

There is a song that tells about when Jesus was a little boy. Shall we sing it together, now?

SONG: "When Jesus Was a Little Boy"[1] or "When Jesus Was a Little Lad"[1]

LEADER:

We do not know very much about Jesus when he was a little boy because there is very little written in the Bible about his boyhood. We do know that his parents were Jewish and that they taught him about God's love and care. We also know that he loved his parents and tried to do as they wished. What do you think the boy Jesus liked to do? This picture ought to help us a little. (Children's suggestions might be: play out of doors, help his mother and father, go to school, go to church, etc.)

The Jewish people called their churches synagogues and the Temple. The Temple was in a large city quite a long way from where Jesus lived. But in the city of Nazareth where Jesus lived there was a synagogue where the Jewish boys went to school during the week and where all the people worshipped God on the Sabbath. At least three times during the year the families made a trip to the Temple in the big city of Jerusalem. Would you like to hear the story of when Jesus first went to the Temple?

STORY FROM THE BIBLE: Luke 2:41-52 (Revised Standard Version)

LEADER:

The last verse is rather hard to understand and yet it is very important because it tells us a great deal about Jesus. I will read that verse again and then we will see if we can understand it better. It means that as Jesus grew older he grew wiser, probably because he studied and worked and took time to think deep thoughts; he grew taller and stronger because he ate the proper foods and secured enough rest and exercise; and he lived in a friendly way with people and with God. We all have the chance to grow in those ways, too, don't we? I hope we are doing it.

OFFERING AND SONG: "Father, Bless the Gifts We Bring Thee"[1]

PRAYER: Dear God, our loving Father, we would like to grow the way Jesus grew. Forgive us for the many times we have been thoughtless and unkind. Help us to remember that it probably wasn't always easy for Jesus to do the right thing, but that he thought first of you and then of others and last of himself. Thank you for Jesus who was a fine Jewish boy. Amen.

POSTLUDE: "Novellette," Op. 99, No. 9[1]

February 23

THEME: *We Are All Children of One Father*

WORSHIP CENTER: "Follow Me"[2]

PRELUDE: "Novellette," Op. 99, No. 9[1]

CALL TO WORSHIP: Repeat together I John 3:18 and sing, "O God, May the Whole World Praise Thee."[1]

LEADER:

We have been thinking together about different races of people and of ways in which people worship God. We have thought of Roland Hayes, a famous Negro singer and of George Washington Carver, a famous Negro scientist. We have thought of Jesus, a little Jewish boy who worshipped God out-of-doors and in the synagogue and Temple, Jesus, who grew up to become the best person whom the world has ever known. We have discovered that the important thing about people is not their race, the color of their skin, or the way they dress, or even the way they worship God. The important thing is the way they live. The three people whom we mentioned shared their lives with others, didn't they? In the picture on our worship table we can see different kinds of children with Jesus. The important thing about that picture is that Jesus is smiling and that all of the children are willing to follow him. Remember what he said about being kind?

Perhaps on your street or in your room at school you have some friends who look different from you or speak differently or worship God in a different church than yours. Are you friendly with them? Do you try to make them happy? Are you happy with them as the children in this picture seem to be with Jesus? (Allow time for discussion, helping children to be more understanding, if that seems necessary.)

SONG: "Tell Me the Stories of Jesus"[1]

OFFERING AND SONG: "Father, Bless the Gifts We Bring Thee"[1]

LITANY:

MANY KINDS OF FRIENDS

For our Negro friend Roland Hayes who through his wonderful voice brings joy and peace to people all over the world,

We thank you, God.

For our Negro friend George Washington Carver, who through his skill and kindness has brought joy and healing to hundreds of people,

We thank you, God.

For all of our kind friends who worship you, God, in temples, or synagogues, in Catholic churches or churches like our own,

We thank you, God.

For Jesus, who lived a life of kindness and love,

We thank you, God.

For our own lives and all the kind things we can and will do for others,

We thank you, God. Amen.

POSTLUDE: "Novellette," Op. 99, No. 9

[3] *Hymns for Junior Worship*, Westminster Press, 1940.

Junior Department

*By Grace M. Smeltzer**

THEME FOR FEBRUARY: *"All Children of the Heavenly King"*

For the Leader

The theme this month has been chosen with the thought of developing within the heart of the junior boy and girl a better understanding of his brothers and sisters of other races, whether he finds them in his neighborhood as playmates or as friends across the sea.

There are a number of possibilities in preparing worship centers for use during this month. "Christ Blessing the Children," a picture by Plockhorst, would serve well for the first Sunday, with candles placed at either side of the picture. For the second Sunday you may wish to secure a copy of "Makers of the U.S.A.," a map published by the Missionary Education Movement and which can be secured through denominational publishing houses, price 50c. An open Bible on the table, in back of which the map has been hung, will complete this worship center. An alternate suggestion is the use of rainbow colored candles together with the open Bible. A picture which will fit in well with our theme for the third Sunday is "The Hope of the World," by Copping.

This may be used again for the last Sunday. There is also the possibility of using a global map in the center with candles on either side. Still another possibility is the use of the set of pictures published by the Missionary Education Movement, "Children at Worship Around the World." The pictures can be used alone. One might be chosen for use in the worship center and others used as an exhibit elsewhere in the room. The cost is $1.00 a set. (Order from denominational book stores.)

February 2

THEME: *"Let the Children Come"*

PRELUDE: "Morning Hymn"

CALL TO WORSHIP:

Psalm 66:1, 2, 4 read by three juniors.

Response by Group: "All People That On Earth Do Dwell," No. 1,[1] (first verse only)

INTRODUCTION TO THEME:

Jesus was interested in many different kinds of people and called them to be his followers. He talked to two fishermen one day and they left their nets to follow Jesus. He talked to a tax-collector whom many people shunned, and the man became a true follower of Jesus. He talked to rulers of the people and he talked to the humblest workers. We are glad as we think of how he welcomed the children and talked with them. We are very sure that the children who were in the crowds when Jesus was teaching and healing learned to love him, and with their fathers and mothers obeyed his command "Follow me." Listen to the words of our hymn as the story of Jesus and the children is told.

HYMN: "Thy Works of Love"[2] No. 49.[1] (The verses may be sung by the group at the designated times, or read meaningfully by a teacher.)

1. Thy works of love and friendship, Lord,
   Help us to think of thee;
   Thy healing wonders and thy word
   Recall fair Galilee.

   From the Bible: Matthew 9:35

2. They bring to mind the quiet scene
   When children climbed Thy knee,
   And when Thou saidst with friendly mien,
   "Let them come unto me."

Leader: One day Jesus had gone up on a hillside, and was seated there, talking to a great group of grown folks who were gathered around. They asked many questions, and Jesus was busy answering them. He was not too busy, however, to smile at the children. Drawn by his loving smile, they came closer. Some of the older people thought that the children would bother Jesus, but he rebuked them softly with the words, "Let the children come unto me, do not hinder them, for to such belongs the kingdom of God." (Revised Standard Version.) As he went about teaching and preaching he always welcomed the children, and many of them all over the land came to know and love him.

3. And once the crowd, so weary, sad,
   Surged round thee like a tide,
   Yet thy great heart sought out a lad
   And drew him to thy side.

   From the Bible: John 6:1-14

4. In village, market place, and throng,
   The children cheered thy days;
   And in the Temple court their song
   To thee was perfect praise.

Leader: One day Jesus was in the Temple, healing the blind and lame who came to him there. In the crowd that had gathered there were children who had watched his coming into the city the day before, and who had waved branches of palm trees, and sang "Hosanna" as they went before him. Here in the Temple they again sang their song of praise, "Hosanna to the son of David." Jesus was pleased with their song, for he knew they sang it from hearts of love.

5. We love thee for thy works divine,
   Still more for what thou art;
   And that our lives may be like thine,
   We give thee, Lord, our heart.

PRAYER

PRAYER HYMN: "Teach Us, Dear Lord, to Pray," No. 77[1]

OFFERING: *Dedicatory Hymn:* "We Give Thee But Thine Own," No. 131.

Dedicatory prayer: Our father, accept these gifts as a token of our love for thee. With willing hearts we share, that the story of thy love may be told to all who do not know thee.

CLOSING WORDS: "Show me thy ways, O Lord, teach me thy paths." Hear this, our prayer, as we go from this time for worship.

February 9

THEME: *Children of the Nations*

PRELUDE: Medley of hymns, as "We've a Story to Tell to the Nations," "It Makes No Difference, East or West," "God Loves His Children Everywhere."

CALL TO WORSHIP: (Psalm 67:3, 4a, recited by a junior)

"Let the people praise thee, O God,
Let all the people praise thee.
O let the nations be glad and sing for joy."

HYMN OF PRAISE: "Joyful, Joyful, We Adore Thee," No. 12[1]

INTRODUCTION TO THEME:

Many people came to follow Jesus while he was on earth, and Jesus gladly welcomed them all. He loved each one, and knew that each had a talent he could use in the kingdom of love. Hundreds of years later, men came to the continent of America, many of them because they sought freedom to worship Jesus in the way they felt was right. As the country grew it was made stronger by those of many nations and races who came to its shores. America is a land of brotherhood because it was builded by those people of many countries and races. As Jesus welcomed those of many different talents, so let us learn the way of brotherhood, by welcoming all those of different races, with their different customs and creeds. They are all a part of America. Let us sing a song of the country we love.

HYMN: "America, the Beautiful" No. 108 (Draw attention to the last verse, which tells of America as the land of Brotherhood.)

FROM THE BIBLE: Helping a Stranger—Luke 10:25-37

THE LORD'S PRAYER in unison

STORY:

THE STAINED GLASS WINDOW

They were gathered around the table in the Junior Department room, planning a party. It was to be a party to get acquainted with the new boys and girls who might want to come to the meetings of the Junior Society.

Dick had a long sheet of yellow paper, and a nice new pencil, all ready to jot down the names of those who were to be invited.

"Let's invite Doris. She just moved next door to me. I'm sure she will want to come!" said Ellen. "And Jack will, too. He went to Junior Society in Lansdale," was his buddy's suggestion. "And Bob Elders." "And Kitty Stevens." Dick was kept busy writing down the names, they came so fast. When there was a pause, Mrs. Hamilton, their leader, said, "Aren't there any new boys or girls you would like to invite, Don?"

"No," was Don's slow reply. "I can't think of any one except Henry, and he's—well, I'm just not so sure—" Mrs. Hamilton waited a moment, and then asked softly, "He's a colored boy. Isn't that what you're trying to say, Don?"

"Yes, Mrs. Hamilton," came his answer.

"Shall we invite him, boys and girls? No, wait a moment. Before you answer, there is something I want you to see. Come along with me," and with that she started out of the room.

"What is it, Mrs. Hamilton? Where are we going?"

"Just follow me," she said with a twinkle. "You will see soon enough." So they trooped down the stairs after her. Through the big Sunday school room they went, their footsteps echoing in its bigness, and then to the door which led into the big church sanctuary. Mrs. Hamilton opened the door, and one by one they came through, walking softly now as they went up the aisle.

"This is it," Mrs. Hamilton said, as she stopped before the beautiful stained glass window. It was a picture of children of many nations gathered about Jesus. Their faces, red and brown, black and white, were all aglow with love as they looked up into the face of Jesus. There was a little Chinese girl, and an African boy, and another who looked as though he might be from India.

The juniors were silent as they looked again at the window. Most of them had seen it before. Marilyn looked the longest at the

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* Altoona, Pennsylvania.

[1] The hymn numbers given are to indicate the hymns as found in *Hymns for Junior Worship*, Westminster Press and Judson Press, but are also found in most other hymn books.

[2] Copyright, 1927, by Calvin W. Laufer. Used by permission.

little Chinese girl. She had often looked at the window as she sat with her parents in church, and wondered about that little Chinese girl. Did she go to school the same as Marilyn? Did she have a teacher that she liked real well? Was it hard for her to do long division, just like it was for Marilyn? Did she go to parties, and what did they do at their parties?

When Mrs. Hamilton asked her question, "Which is the most beautiful?" Marilyn cried out, "Oh, the little Chinese girl. She is the prettiest." "Jack, which do you like best?" queried their teacher. "I guess I like the Hindu boy best."

Now there was a chorus of answers, "The little African boy." "The little Dutch girl." Mrs. Hamilton smiled as she said, "I guess we like them all, don't we?"

The sun shining through the window caught all the colors of the different faces, and laid them in a rainbow at their feet. "It's hard to choose which we like the best, isn't it?" asked Mrs. Hamilton as she moved her foot through all the colors which made such a lovely pattern on the carpet. "Each one is different, yet they are all beautiful in their own way."

Now Mrs. Hamilton began to sing a song they remembered from their primary days, and they joined with her.

"Red and yellow, black and white
They are precious in his sight.
Jesus loves the little children of the world."

With many a backward look at the pictured window which now meant something new to each one of them, they went up the stairs again to the Junior Room.

Dick picked up his pencil again, and now Mrs. Hamilton was ready to ask her question, "Any more names?"

"Oh yes," was the chorus. "We're going to ask Henry, and maybe he has some friends who would like to come with him."

C. M. S.

LITANY: (A teacher and her class may be asked to prepare this beforehand and present it as a group.) "The Children's Friend."

Leader: We are glad that Jesus loved children.

Response: "Let the children come unto me and forbid them not."

Leader: We are glad that he taught us friendly ways toward other people.

Response: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Leader: We are glad that we can follow his command by being a friend to someone who is lonely and a stranger.

Response: "Ye are my friends, if ye do whatsoever I command you."

Leader: We are glad that Jesus taught us that love is the greatest thing in all the world, love for all his children, red, yellow, black and white.

Response: "His banner over me is love."

HYMN APPRECIATION:

There is a song which tells a story of friendship of children around the world. It tells us how the things we need are brought from India and China and many other lands. It tells how we form a bond of friendship with the children in those lands by the games we play, and it speaks of how in many different tongues, and in many different ways children worship Jesus as king. Let us sing the song together now, and think, as we sing, of our friends in other lands.

HYMN: "All the World," No. 97[1]

OFFERING as before

CLOSING WORDS as indicated for last Sunday.

February 16

THEME: *Children of the Loving Heart*

PRELUDE: "O Master Workman of the Race"

CALL TO WORSHIP:

Be with us God
As now we sing thy praise.
Hear thou our voice
As now our prayers we raise.
Speak to our hearts
And teach us Christ-like ways.

HYMN APPRECIATION: The author of one of our hymns has painted a beautiful word picture of the "Master of the Loving Heart." Read it silently. (No. 83.[1]) What kind of a person was he? A good friend? A sympathetic person? What words tell us this? Can you find a verse of the hymn that is like a prayer? (Sing, "O Master of the Loving Heart," No. 83.)

LEADER:

One of the best ways of showing love is by sharing. Some children have found a way to share with needy children in Europe by sending what someone has called "Friendship in a Cigar Box." They fill the box with all sorts of articles that the children in those war-torn countries have had to do without for a long while. As they send these gifts they are really saying, "Hello, we want you for our friends. We want to share with you." Let us read about a time when Christians shared.

FROM THE BIBLE: Acts 4:32-35

LEADER:

When do you need a friend the most? When you are the most lonely? Many of the people of other races in our country are very lonely. We need to learn to share our friendship with them, regardless of their color or different customs. They have shared

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A graduate of Illinois Wesleyan University and the Yale Graduate School, Mabel A. Niedermeyer is National Director of Children's Work and Curriculum Integration of the United Christian Missionary Society. She is the author of many poems and stories, including the popular "Then I Think of God."

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with us in many ways. They have brought to us gifts of music and poetry and ways of working. They have helped to build our cities, and grow our food. Let us sing one of the songs that we know as Negro spirituals.

HYMN: "Lord, I Want to be a Christian" No. 86 (If available, you might substitute the use of a Victor Record 10-1040-B, "Oh! What a Beautiful City," by Marian Anderson)

LEADER:

Jesus has asked us to be helpers. Jane Addams found her way of helping lonely people to find help and friendship by her work at Hull House in Chicago. Wilfred Grenfell left his comfortable home and went to Greenland to help by teaching and healing. Albert Schweitzer went to Africa. He loved music and played the piano and organ so well that kings were anxious to hear him. However, he loved needy people more, and he went to Africa as a doctor. Can you think of ways in which you can show your love by helping others? Listen to the story of how Peter and John helped.

FROM THE BIBLE: Acts 3:1-8

PRAYER of thanks and dedication

OFFERING as before

CLOSING WORDS as indicated before.

February 23

THEME: *All Children Worship the Father*

PRELUDE: "Jesus Shall Reign Wher'er the Sun"

CALL TO WORSHIP: Psalm 117:1, and Psalm 22:27, given by two juniors.

HYMN: "The Whole Wide World for Jesus"

INTRODUCTION TO THEME:

On the Sabbath Day, all over the world, children and their parents gather to worship. It is a wonderful thought that as we gather to sing our hymns of praise, other children all over the world are worshiping him, too. We dress differently, our language is different, our customs are not alike. But many things are the same. We have the same heavenly Father, we all share alike in his love. We have the same Bible as our guide for conduct. The most precious, the most important things are the same the world around. Let us listen to these stories of worship in other lands. The first is a story of India.

A MOMENT OF WORSHIP[3]

Sita lived at a girls' mission school in India. So did her older sister Munia and her brother Jalal. Their father was the gardener for the school. Sita and Munia and their friend Dulari went to the school every day.

The four children played together when school was over. Sometimes they wove garlands of flowers and put them about their necks. Sometimes they went to the little school chapel among the gardens. The chapel was a platform with a low wall on three sides. On the fourth side was a tall wall with an arch built into it. Inside the arch were little openings in the form of a cross. The roof was the blue sky above. The children liked the chapel and often spent a moment of worship there.

One day Sita was sick and could not go out to play. Her mother took her to the clinic. The doctor said she must stay in bed until her fever left. The nurse from the clinic came to see her and gave her medicine every day.

Sita slowly got better. At last she was able to play again. "Shall we make gardens or shall we weave garlands?" asked Dulari.

"I want to go to the chapel," said Sita.

The four children went to the chapel. It was quiet and peaceful there. They stood for a moment in worship.

Sita kneeled down. "Thank you for helping me get better, dear God. Teach me to keep well all the time."

LEADER: This is a story about an African boy and his Bible.

STORY:

A VERSE TO REMEMBER[3]

Khama was a proud little boy. He was the only one in his family who could read. He had learned to read at the mission school in the village of Africa where he lived.

Every day Khama went to school. On Sunday he went to Sunday school and church. On rainy days the boys and girls met in the little church with the thatched roof and the cross beside the door. On sunny days they sat outside under a tree. Khama liked meeting outside best. He felt closer to God in the open air with the trees and flowers around him, and the blue sky over him.

Khama's teacher was the wife of the pastor. She used to write verses from the Bible on pieces of paper for the children to read and take home.

"This is the day which the Lord hath made; We will rejoice and be glad in it."

The teacher read the verse from her piece of paper. The boys of the class read it with her. Khama read loudest of all because he was so proud that he knew the words.

"What does the verse mean, Khama?" asked the teacher.

"Khama stood up and said, "It means that God wants us to worship him every day. We can worship him by singing songs and saying prayers and being glad."

"Yes, that is it," said the teacher. "Now let us sing a song and say a prayer."

"When I get home I shall read the verse to my family and tell them what it means," said Khama.

FROM THE BIBLE:

A world prayer, Psalm 143:10a

A world song, Psalm 150

Praise from the world's peoples, Psalm 86:9

A command for the world's peoples, Psalm 34:14

HYMN: "Brothers of the Faith" No. 89

PRAYER: Our father, we thank thee that we are part of thy great world family. Teach us thoughtful, loving ways toward our neighbors, and toward those we cannot see in other lands. Hear our prayer that we might be earnest, loving followers, remembering Jesus' words "Love one another."

OFFERING as before

CLOSING WORDS as before

[3] From "Children at Worship Around the World," by Nina Millen, published by Friendship Press. Used by permission.

Intermediate Department

By Frances Nall **

THEME FOR FEBRUARY: *We Are Brothers*

For the Leader

Help the intermediates to think of God as our Father and all his children as our brothers. Stress the meaning of Lent and that during this season of the Church year we should think especially about Jesus' life and his teachings and how to put them into practice in our everyday living.

For the worship centers for the month: A small Christian and United States flag may be put on either side of the open Bible which should be in the center of the altar.[1] This arrangement may be used for February second. For February ninth a picture of "Come Unto Me" by Burnand, if available, may be used in the center of the altar with lighted candles on either side, or a picture of an outstanding Christian Negro or of Abraham Lincoln may be used. For February 16th a picture of George Washington and on February 23rd the group's favorite picture of Jesus should be used on the altar with lighted candles on either side and the open Bible in front of the picture.

February 2

THEME: *All Peoples Are Children of God*

PRELUDE: "Still, Still with Thee"

CALL TO WORSHIP:

"Be silent, be silent;
A whisper is heard;
Be silent, and listen,
O treasure each word.

"Tread softly, tread softly,
The Master is here;
Tread softly, tread softly,
He bids us draw near."[2]

HYMN: "God of the Nations, Near and Far"

SCRIPTURE:

"So let your light shine before men; that they may see your good works, and glorify your Father which is in heaven." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

LITANY: "Our Father"

Leader: Our Father—

Group: To whom all praise, all honor should be given, Thou art the Great God

Leader: Who art in heaven—

Group: Thou by thy wisdom rul'st the world's whole frame. Forever, therefore,

Leader: Hallowed be thy name;

Group: Let never more delays divide us from Thy glorious grace, but let

Leader: Thy kingdom come,

Group: Let thy commands opposed by none, But thy good pleasure and

Leader: Thy will be done.

Group: And let our promptness to obey, be even the very same

Leader: On earth as it is in heaven.

Group: Then for our souls, O Lord, we also pray,
Thou wouldst be pleased to

Leader: Give us this day

Group: The food of life, wherewith our souls are fed, sufficient raiment, and

Leader: Our daily bread;

* Staff Consultant on Church School Curriculum, First Methodist Church, Evanston, Illinois.

[1] These flags may be ordered from your denominational headquarters or from The Republic Company, 176 W. Adams St., Chicago 3, Ill., $1.50 pair and up.

[2] Hymn used in a chapel service in India.

Group: With every needful thing do thou relieve us, and of thy mercy, pity
Leader: And forgive us
Group: All our misdeeds, for Him, Whom thou didst please to make an offering for
Leader: Our trespasses,
Group: And for as much, O Lord, as we believe thou wilt pardon us
Leader: As we forgive,
Group: Let that love teach, wherewith thou dost acquaint us, to pardon all
Leader: Those who trespass against us;
Group: And, though, sometimes, thou find'st we have forgot this love to thee, yet help
Leader: And lead us not
Group: Through soul or body's want to desperation, nor let earth's gain drive us
Leader: Into temptation.
Group: Let not the soul of any true believer Fall in the time of trial,
Leader: But deliver,
Group: Yea, save them from the malice of the devil, and both in life and death, keep
Leader: Us from evil;
Group: Thus pray we, Lord, for that of thee from whom this may be had.
Leader: For thine is the kingdom
Group: This world is of thy work, its wondrous story to thee belongs.
All: The power and the glory. Amen.[3]

PRAYER HYMN: "Spirit of God, Descend Upon My Heart"

TALK (by intermediate): "The White Paper"

"One summer evening my father caught me tearing down the street after another child, screaming, 'Wop,' 'Dirty Wop,'" says Sylvia Vaughn. "He took me into the house, sat me down at a desk and gave me a sheet of paper. 'Now, I want you to write down every way in which you are different or better than that Italian girl,' said my father."

"Dinnertime rolled around, and my paper was still blank. I took it slowly to my father. He smiled. 'That's a good paper. Now, until you can create a wonderful human soul, as God can, don't presume to criticise anyone because God chose to have him born a member of any one of his nations or races. Remember this paper.' And I always have."[4]

OFFERING

OFFERING RESPONSE: "Thy work, O God, Needs Many Hands"

BENEDICTION: Fill us, O Lord, with thy holy Spirit, and grant us the knowledge of thy presence during this week and all of our lives. In thy Name, we pray. Amen.

February 9

THEME: *Brotherhood is a Two-Way Street*

PRELUDE: "Swing Low, Sweet Chariot"

CALL TO WORSHIP:

Leader: Exalt the Lord our God,
And worship at his holy hill;
For the Lord our God is holy.
Group: I will give thanks unto thee.
I will pay my vows unto the Lord.
I will meditate on thy precepts.
I will observe thy statutes.

HYMN: "A Mighty Fortress is Our God"

Explanation: This hymn written by Martin Luther and one of the first Protestant hymns has been so popular that it has been translated into forty different English versions. The young people of the Lutheran Student Association decided to remedy this situation and have perfected the following translation from the German.

1. A mighty fortress is our God,
A trusty shield and weapon;
Our help is He in all our need
Which now has us o'ertaken;
The ancient evil foe
Intends us deadly woe;
Great craft and hostile might
Are his dread arms in fight,
On earth is not his equal.
2. The word of God they shall let stand,
Despite their threats against it;
For Christ shall lead us by the hand,
With His good gifts and spirit.
But should we in the strife
Lose kindred, goods, and life,
We freely let them go,
They profit not the foe;
With us remains the Kingdom.

SCRIPTURE: Acts 8:26-40.

PRAYER:

"Grant us to live as children should,
Who heed one Father's call
And, around a common place of prayer,
Desire the good of all.
So help us serve each other Lord,
Whate'er our race or clan,
That through our love for each may come
The brotherhood of man."

AUTHOR UNKNOWN.

PRAYER RESPONSE: "O Hear This Our Prayer, Lord Jesus!"

SPECIAL MUSIC (a solo or choir): "Steal Away"

STORY: "Brotherhood is a Two-Way Street"

When Branch Rickey, President of the Brooklyn Dodgers, signed up the Negro Jackie Robinson to play shortstop for Montreal, one of the Dodger farm teams, he was asked why he did it. *Look* Magazine reports him as saying, "I'm doing it because I can't help it. I cannot face my God much longer knowing that His black creatures are held separate and distinct from His white creatures in the game that has given all I call my own."

Jackie, himself, has some strong ideas on the subject. One day, recently, when he was expecting Harold Parrott, secretary of the Brooklyn Dodgers, to call with some cameramen, he called the clerk at the Woodside, the Harlem hotel, where he was staying, and asked that his guests be shown to his room as soon as they came in. The clerk asked immediately, "Are they white or Negro?"

"White," Jackie replied.

Then with a trace of arched pride in his voice, the clerk replied, "We don't allow white folks in this hotel."

It didn't take Jackie long to pack his clothes and check out. He would have no part in any racial prejudice, for brotherhood is a two-way street.[5]

OFFERING: Dear Father, in this offering we dedicate ourselves to thee. We will be friendly to all peoples. Grant that we may have Jesus as our greatest friend, in whose name we make this offering of our money and ourselves. Amen.

HYMN: "Jacob's Ladder"

BENEDICTION: Keep us as thine own, and fill our lives with love and friendship for all peoples. In thy Name, we pray. Amen.

February 16

THEME: *America, a Land of All Peoples.*

CALL TO WORSHIP: "Sing Unto the Lord; Bless His Holy Name"

OPENING SENTENCES:

O come, let us worship and bow down;
Let us kneel before the Lord our Maker.
Know ye that the Lord, he is God:
It is he that hath made us, and we are his;
We are his people, and the sheep of his pasture.

HYMN: "We Thank Thee, Lord, Thy Paths of Service Lead"

MEDITATION:

In this period of meditation, we join hands across mountains, seas, and all the barriers of race, class, position, pride, selfishness, and greed to those eternal principles of truth, love, and brotherly kindness, which shall be the forces to remake and mold a more Christian world.

On the pedestal of the Statue of Liberty are inscribed the words of Emma Lazarus:

"Give me your tired, your poor

[3] By Mary Vaughn Dunklee.

[4] A true story as given by Sylvia Vaughn to Irving Hoffman, used by permission of the National Conference of Christians and Jews, 381 Fourth Avenue, New York 16, New York.

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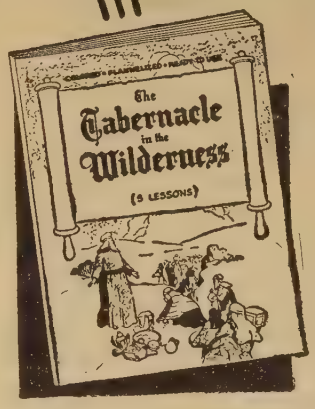

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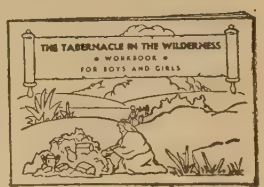

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Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send those, the homeless, tempest-tossed to me.
I lift my lamp beside the golden door."

PRAYER: That America may be Christian in her attitudes toward all her citizens of whatever race or nationality.

POEM:

This is the land where hate should die—
No feuds of faith, no spleen of race,
No darkly brooding fear should try
Beneath our flag to find a place.
Lo! every people here has sent
Its sons to answer freedom's call;
Their lifeblood is the strong cement
That builds and binds the nation's wall.
DENIS A. MCCARTHY.[6]

HYMN: "The Land We Love is Calling"

STORY:

THE BEST ACTRESS[5]

Maria felt a little frightened. She was going to try out for the part of Martha Washington in the play which the eighth grade was giving for Washington's birthday. In the morning, her father said to her, "Good luck, kitten. And don't be scared. You are my favorite actress." This he said in Italian, for Mr. Spinelli always talked in his native language at home.

Now, Maria held her breath as she sat at her desk in the classroom. The boys were almost finished trying out for George Washington, and she thought that Jack Tulley was the best.

Miss Brown began talking to the class. "Now, for Martha Washington. Would you like to start, Alice?"

Alice was by far the prettiest girl in the class, and the most popular. Alice walked to the front of the room. She posed in great dignity and talked with very grand airs. Maria thought, "Oh, she's good. She'll be sure to get the part."

One after the other the girls tried out for Martha Washington. When it came Maria's turn, she could feel her cheeks getting very hot and her legs felt as if they were under water. But she took a deep breath and walked to the front of the room.

When the try-outs were over, the class went out to the school yard. Over in one corner of the yard Alice was talking to her friends. Maria started walking toward them. She thought she would tell Alice how well she had recited her lines. The girls didn't see her coming, and Maria couldn't help hearing what they were saying.

"I don't think Miss Brown would give the part to Maria instead of you," one girl said to Alice.

"Wouldn't it be funny if she did," Alice said. "Maria's Italian. Imagine an Italian Martha Washington."

Alice and her friends laughed, and Martha swallowed hard to keep back the tears and hurried back to the school room.

The next day everybody was eager to hear whom Miss Brown had chosen to be in the play. "Everybody was so good," she told the class, "I had a hard time choosing. But there's one thing I want to talk about before I tell you who is in the play. You know, we're giving this play for George Washington's birthday. That makes it pretty special, doesn't it? We pay special attention to Washington's birthday because we are so proud of him and because we want to be the kind of Americans that would make him proud, too.

"Everybody has had a fair chance to try out for the play. That's the way Washington wanted America to be—with everyone having an equal opportunity to try for different things. He believed that each person should have that chance no matter what church he worshipped in, or what color his skin happened to be, or where his parents were born."

Maria felt that maybe she was a real American, even if her parents had come from Italy.

"Another thing," Miss Brown continued, "Washington wanted was for everyone to work together, like good friends, in building this great country of ours. In the same way, we're going to work together, no matter how big or little our parts are, to make our play a success. If we all work hard, we'll have a wonderful play — and fun too."

Maria noticed that Alice was biting her lip. Could it be that she was ashamed of what she said yesterday?

"Now for the play," said Miss Brown smiling, "I'm sure everyone in the class will be proud of the winners. George Washington will be played by Jack Tulley. And Martha Washington—by Maria Spinelli." Alice turned and smiled at Maria.

After all, Maria had just found out that a man who lived a long time ago—George Washington—was a very good friend of hers and of all real Americans.

OFFERING

OFFERING HYMN: "When Thy Heart, with Joy O'erflowing"

BENEDICTION: Genesis 31:49

February 23

THEME: *God is Our Father — We Are Brothers*

PRELUDE: "All People That on Earth Do Dwell"

CALL TO WORSHIP (by verse choir): Psalm 100

HYMN: "O Thou Great Friend to All the Sons of Men"

SCRIPTURE: Luke 4:16-21.

PRAYER: "Almighty God, unto whom all hearts are open, . . ." etc.

HYMN: "Father in Heaven, Hear Us Today"

TALK: "Doing Something for Lent"

Last Wednesday, commonly known as Ash Wednesday, was the beginning of Lent, which means Spring, and to Christians is the season before Easter (or spring) in which Christians think especially about Jesus' life and teachings. We intermediates should decide what we can do during Lent for the church and how we can live Jesus' teachings every day. Some churches stress doing without meat, candy or other things, but in our department shall we stress doing something for Lent? The following three speakers will give their ideas as to what we can do for Lent.

First Speaker: May stress attending church school and church regularly during Lent.

Second Speaker: May stress reading the life of Jesus in Mark or in a story book of the Bible.

Third Speaker: May stress doing something for someone else during Lent, as: improving school room attitudes toward unpopular students and teachers, helping more at home, or making Easter gifts for a mission school or orphanage.

OFFERING: For special mission project.

RESPONSE: "I Would Be True" (second stanza)

BENEDICTION:

Father, give thy benediction,
Give thy peace before we part;
Still our minds with truth's conviction;
Calm with trust each anxious heart.
Let thy voice with sweet commanding,
Bid our grief and struggles end;
Peace which passeth understanding
On our waiting spirits send. Amen.
SAMUEL LONGFELLOW

Senior and Young People's Departments

*By Henrietta Thompson**

THEME FOR FEBRUARY: *Frontiers Yet to Be Conquered*

The first three Sundays of this month mark days of special observance by all denominations: the closing Sunday of Youth Week, emphasizing interdenominational cooperation in youth work; Race Relations Sunday; and Brotherhood Week. For this reason, the theme of the task of building the Kingdom of God as being too great for any one denomination, race, or class has been chosen for the month. We must first of all, however, be sure that the members of our own group realize the bond we have with other denominations, races, and classes in Christ and in the common task he has given to us all. The pictures by Burnand and Flandrin are available from denominational book stores and from the House of Art, 6 E. 34th St., New York City.

February 2

(The last Sunday of Youth Week)

THEME: *Spiritual Frontiers*

WORSHIP CENTER: "Go Preach" by Burnand to be hung over an empty table.

PRELUDE: *St. Catherine* ("Faith of Our Fathers")

CALL TO WORSHIP:

Who knows what call the voice of Jesus brings
To youth who look brave-eyed into the heart
Of modern life! . . .

He needs young hearts, young minds, young hands,
To fashion out the world that is to be.
Who hears?
—JOHN IRWIN[1]

RESPONSE: (solo, choir, or piano with leader reading) Last stanza of "Jesus Calls Us: O'er the Tumult."

HYMN: "O God, Beneath Thy Guiding Hand"

PARAPHRASE:

AN EPISTLE TO THE AMERICANS

Faith is the substance of things hoped for, the evidence of things not seen. For by it

[5] By Maeanna Cheserton-Mangle. Used by permission.

[6] First verse of the poem, "The Land Where Hate Should Die," used by permission.

* Assistant Director of Youth Work, Presbyterian Church, U. S. Richmond, Va.

[1] From *Worship Suggestions for Morning Devotions, Vespers, and Prayer Groups* by Blanche Barringer Brian, issued by Youth Department, Methodist Church. Used by permission.

the fathers obtained a good report. Columbus sailed through unknown seas for many days, mid perils of wind and perils of water, . . . and revealed a new world, and died knowing not what he had seen . . . By faith the Pilgrim Fathers, when they were called to go out into a place which they should after receive for an inheritance, obeyed; and they went out, not knowing whither they went. By faith they sojourned in the land of promise, as in a strange country, with Winthrop and Cotton Mather and Roger Williams, heirs with them of the same promise. . . . By faith Washington drew his sword, and Jefferson saw that which was invisible. By faith independence was declared by a nation that was not yet a nation . . .

And what shall I more say? For the time would fail me to speak of Lafayette and the faith that worked mightily for us in other lands; of Franklin and Madison and Hamilton, who by faith brought us out of confusion into order; of Lincoln, also, and the noble army of those who redeemed the land from slavery . . . And some had trial of bonds and imprisonment, being destitute, afflicted, tormented. These all, having obtained a good report through faith, labored for our welfare and to safeguard democracy throughout the world; and posterity has entered into the fruits of their labor.

Wherefore, seeing we are compassed about with so great a cloud of witnesses, and that with so great a price freedom has been purchased, let us lay aside every weight of selfishness and sloth, and the sins of partisanship and pride, which so easily beset us, let us walk worthy of our great inheritance . . . and let us know that the spirit of history is the God of nations, whose other name is Justice.

EDWIN D. MEAD[2]

PRAYER:

MAKE US PIONEERS

For the Pioneers of the world, we thank thee, O God:

For the men who blazed the trails of the seven seas, for those who discovered new continents;

For the new breed of men who mount up with wings as the eagles, and chart pathways through the clouds;

For those who have invented new ways for men to live together, for the saints and prophets and the geniuses of education and politics;

For seers who have plumbed the depths of the human mind and spirit, the scientists, philosophers, poets, and preachers.

And make us, O God, pioneers as well. We may not find new continents and new airlines, but we can find new and exciting realms of thought and new ways of living more fully—within ourselves, with our fellow men, and with thee. Amen.

—DILWORTH LUPTON[3]

DRAMATIZED POEM: "Where Are You Going?"

(As each verse is read, a different young person, if possible invited from the denomination represented, enters, places his object on the empty table, and kneels before the table with his back to the congregation. The objects to be brought in are in order: a Bible, a small Christian flag, a communion goblet, and a world globe. Each person participating should know where to place his object to make the final arrangement attractive. The young people continue to kneel until the end of the service. Other denominations may be substituted for the ones mentioned here.)

(Baptist young person or one taking his place enters, goes to the table, places his Bible and kneels.)

First Reader:
Where are you going, Baptist youth?
With your eager face and your fiery grace?—
Where are you going, Baptist youth?

Second Reader:
To fight a fight with all my might;
For Truth and Justice, God and Right;
To grace all life with His fair Light.

First Reader:
Then God go with you, Baptist youth!
Where are you going, Presbyterian youth?
(Presbyterian young person or one taking his place enters, goes to table, places the Christian flag, and kneels.)

Second Reader:
To lift Today above the Past;
To make Tomorrow sure and fast;
To nail God's colors to the mast.

First Reader:
Then God go with you, Presbyterian youth!
Where are you going, Methodist youth?
(Methodist young person, or one taking his place, enters, goes to table, places the communion goblet, and kneels.)

Second Reader:
To break down old dividing lines;
To carry out my Lord's designs;
To build again his broken shrines.

First Reader:
Then God go with you Methodist youth!
Where are you going, Christian youth?
(Young person enters, goes to table, places the globe, and kneels.)

Second Reader:
To set all burdened peoples free;

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To win for all God's liberty;
To 'stablish his sweet sovereignty.

First Reader:

Then God go with you, Christian youth.[4]

PRAYER:

May we pray in the words of a Filipino Christian who said: "Lord, make us realize that our Christianity is like a rice field, that when it is newly planted, the paddies are prominent; but as the plants take root and grow taller, these dividing paddies gradually vanish, and soon there appears only one vast continuous field.

"So give us roots of love and make us grow in Christian fellowship and service . . ."[5]

Oh Father of all who believe in thee, unite us in the common task of conquering new frontiers for thee. We thank thee for our great heritage, for those strong pioneers of all types who built our land. Help us, too, to be strong pioneers as we continue to build our nation together with all Christian youth. Amen.

HYMN: "Christ of the Upward Way"

CLOSING PRAYER: (repeat the response used after the call to worship.)

February 9

(Race Relations Sunday)

THEME: *The Frontier of Racial Prejudice*

PRELUDE: Piano or recording of "Largo" from New World Symphony by Dvorak.

CALL TO WORSHIP:

O young and fearless Prophet, we need thy presence here,
Amid our pride and glory to see thy face appear . . .
Create in us the splendor that dawns when hearts are kind,
That knows not race or color as boundaries of the mind . . .

—S. RALPH HARLOW[6]

[4] Suggested by "Where Are You Going, Great-Heart?" by John Oxenham.

[5] From *The World at One in Prayer*, edited by Daniel J. Fleming. Copyright Harper & Brothers, Publishers. Used by permission.

[6] From "O Young and Fearless Prophet." Used by permission of the author.

A Message to Young Women

Many of you are graduating from High School this January and are looking for further training.

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RESPONSE: (solo, choir, or piano with leader reading) First stanza of "We bear the strain of earthly care."

LEADER: Romans 10:11, 12, Revised Standard Version.

RESPONSE: (solo, choir, or piano with leader reading) Fourth stanza of "We bear the strain of earthly care."

HYMN: Let us sing an ancient Jewish hymn written in the fourteenth century, "The God of Abraham Praise."

READER:

The freedom of all peoples was written into our national Declaration of Independence:

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness . . ."

DECLARATION OF INDEPENDENCE

INTERRUPTER:

And yet the frontier of race relations remains a place for pioneering by those with a Christlike spirit. There are still many among us who do not agree with the Declaration of Independence. In a newspaper written just last fall, we read:

"Homer L. Loomis, Jr., 32, organizer of an anti-Negro, anti-Jewish organization resembling the Ku Klux Klan and called the Columbians, Inc., boldly proclaimed his objectives today. They are:

1. To control the United States by making Columbians dominant in all 48 states;
2. To make the United States into an 'American nationalist state';
3. Deport all Negroes to Africa;
4. Make America 'a one-race nation.'

'My sense of social justice forced me to start this group,' he said. 'I gave up everything, even my wife and children to prepare myself for this movement to save the world' . . ."

—RICHMOND TIMES-DISPATCH, Tuesday, Nov. 5, 1946.

READER:

One of our great leaders of the past, Abraham Lincoln, whose birthday we celebrate this week, spoke of the fact that America stands for true equality and freedom: (Quote first and last sentences from the Gettysburg Address.)

INTERRUPTER: "The Last Hope"

And yet, the frontier of race relations still remains a place for pioneering by those with a Christian spirit. Hear a recent story:

"We were gathered in the officer's wardroom of an American bound ship . . . In another two days we would land on American soil . . . The conversation around the table turned to America and the hope it offered a war-weary and stricken world. A German refugee, who had known the terror and the cruelty of the gestapo, waxed eloquent over America's great past and even more glorious future. Abraham Lincoln, Thomas Jefferson, Tom Paine, and Franklin D. Roosevelt, all received a homage that only such lips as had known the censorship of the Nazis could bring to us who had cherished too little our heritage of freedom.

"Then in the very midst of this eulogy came the strident notes of a radio broadcast. We sat in oppressive and bewildered silence. We were listening to an account of as atrocious and cruel a lynching as ever was perpetrated . . .

"In the silence that fell when the awful tale was ended, we looked at each other—we Americans and this German refugee . . . The German looked at me in anguish. The dream of his 'Land of Youth and Freedom' seemed to lie broken before our eyes.

"At last I found a few poor faltering words, 'Yes, such things still happen in America. But remember this, when men and women and little children were the victims of the Nazi terror, no German paper dared to utter protest, few Germans had the courage to express their scorn of such barbarism. But tomorrow a thousand editors in America will strike out against this evil deed, tens of thousands of Americans will blush with shame . . . Churches, colleges, patriotic organizations will go on record against this evil in our midst. There is still hope in America; there is still determination that justice and freedom and equality before the law shall win out over discrimination, exploitation, and prejudice. It is still a long battle; strong forces, some in high places, are against the victory of right, but we shall win; God's purposes are ultimately beyond defeat.'

"And the German added, 'If you lose, all humanity will suffer; if you give up the fight the battle is lost everywhere; if you fail to keep your vision the dream of a better world dies.'"

—S. RALPH HARLOW[7]

DIRECTED PRAYER: Use "God Hath Made of One Blood," from *Young People's Prayers* by P. R. Hayward, published by the Association Press.

CLOSING PRAYER: Close the above prayer without a break by having members start the group in the quiet singing of "Lord, I Want to Be a Christian."

February 16

(Brotherhood Week)

THEME: *The Frontier of True Brotherhood*

PRELUDE: *Dennis* ("Blest be the tie that binds")

LEADER: I John 4:10, 11, 20, 21.

PRAYER: Use last stanza of hymn "Not alone for mighty empire."

HYMN: "O Brother Man, Fold to thy Heart thy Brother"

LITANY OF JESUS' WAY:

Leader: "Jesus, in whom all the nations of the earth are one, in whom is neither bond nor free, brother of all—

Group: Help us to follow thee in tolerance and brotherhood.

Leader: Jesus, preaching good tidings to the poor, proclaiming release to the captives, setting at liberty them that are bound—

Group: Help us to follow thee in justice for all.

Leader: Jesus, denouncing the oppressor, instructing the simple, going about to do good—

Group: Help us to follow thee in truth and deed.

Leader: Jesus, teacher of patience, pattern of gentleness, prophet of the kingdom of heaven—

Group: Help us to follow thee in kindness and sympathy.

Leader: Jesus, who camest not to be ministered unto but to minister, loved by the common people—

Group: Help us to follow thee in service and love.

Leader: Jesus, crucified for us—

Group: Help us to follow thee in courage and self-sacrifice.

Leader: Jesus, who hast called us to the

[7] From National Conference of Christians and Jews, Inc.

fellowship of thy kingdom, who wilt know us by our fruits—

Group: Help us to follow thee in faith and works."

—Rev. George Ansel Mooers[8]

Story: (The hymn "Blest Be the Tie that Binds" should be played *very* softly during the telling of this story.)

As We Forgive

There is a true story of an old Japanese woman who was left in a small California village after her family had been removed to an evacuation center. She had not been alone since she had come with her husband to this country of their choice years before. They had had their children in the village. Their children had had children and were now in families of their own. The night her family left she sat up all night, wondering what war could be that could break up their home. As she wondered she became perplexed, then bitter and resentful. How could people treat her so!

The next morning a Caucasian dropped into her home and told her of fourteen American boys from that very village who were taken by the Japanese at Wake Island into a concentration camp. That night this old woman sat up again. How could her own people do such a thing? As she grew more perplexed, she knew she must do something to atone for the action of her people. So early next morning she called a friend with a car, went to a floral shop, and bought fourteen blooming cyclamen plants. Going to each of the American homes, in broken English, this little Japanese grandmother tried to tell the American mother she was sorry. Suddenly as mother heart touched mother heart there was born an understanding surpassing all human understanding.

Scripture: I John 3:11-18

Hymn: "The Light of God Is Falling"

Closing Benediction:

Now unto him who waits to lead us
Into creative, glorious adventuring
Above all goals that we now see or even dream,
To God, the Lord of Life,
And unto every single human child of his,
Be our devotion and our loyalty
From this time forth
Forevermore. Amen.

—Helen Thoburn[9]

February 23

Theme: *The Frontier of Church Action*

Worship Picture: Flandrin, "Christ Mourns Over the City."

Prelude: *St. Leonard* (Hiles) ("O gracious Father of Mankind")

Call to Worship:

New times demand new measures and new men;
The world advances, and in time outgrows
The laws that in our fathers' day were best;
And, doubtless, after us, some purer scheme
Will be shaped out by wiser men than we,
Made wiser by the steady growth of truth . . .

—James Russell Lowell[10]

Hymn: "O where are kings and empires now"

Scripture: Ephesians 1:15-23

Reading:

First Voice: How do I reconcile that

[8] Pastor of the Central Methodist Church, Muskegon, Michigan. Used by permission.

[9] From *The World Book*, National Board of Young Women's Christian Association. Used by permission.

[10] From *The Complete Works of James Russell Lowell*. Copyright Houghton Mifflin and Co. Used by permission.

INDEPENDENCE AT 65

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OPEN ONLY TO THOSE PROFESSIONALLY ENGAGED IN RELIGIOUS WORK

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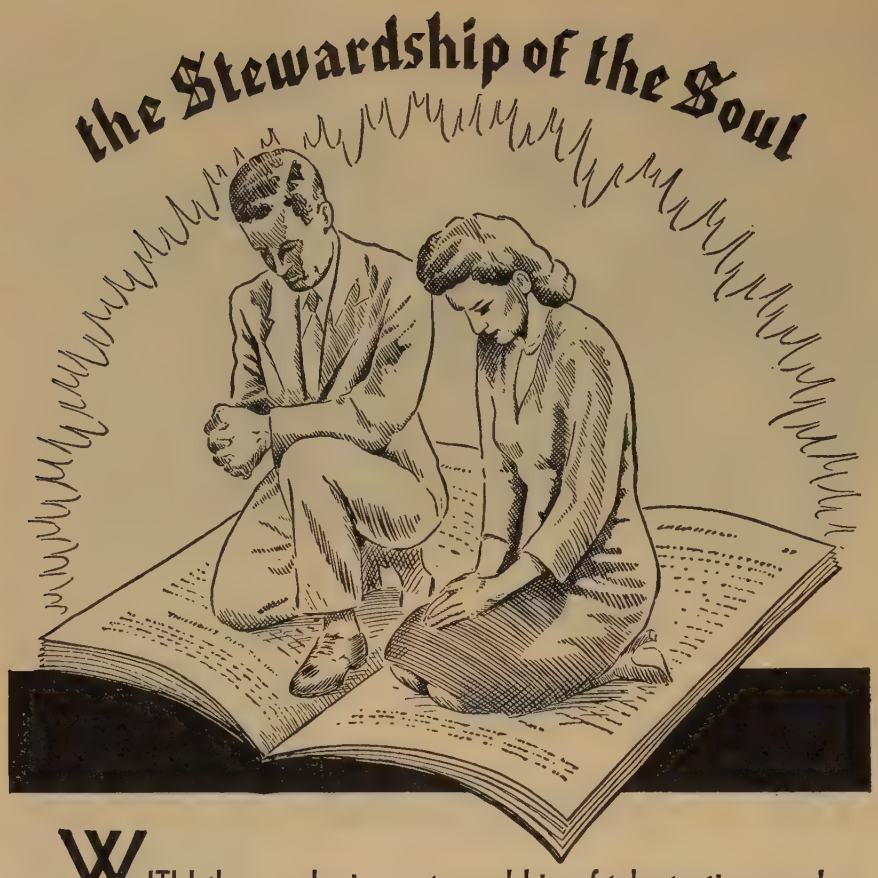
Exact birth date .....

Denomination .....



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glorious picture of the church with condemnations I read and hear on every hand?

Second Voice: I quote the Archbishop of Canterbury who is . . . "about ready to agree on the sad state of religious affairs in the British Isles . . . 'We do not look for any great movement back to religion in this generation,' he said . . . He bore down heavily upon the importance of the Church working with the State in solving some of mankind's most pressing problems . . ."

—T. Otto Nall[11]

Third Voice: I speak for some of the Russian people. "It is true . . . that the Church has been little concerned with the problems that affect the lives of the people in a land of vast devastation. Many Russian youth, perhaps most of them, are indifferent to the Church, because they think it is not concerned with issues that matter."[11]

Hymn: "O Gracious Father of Mankind."

Paraphrase: (prepared by Worship Committee at a Presbyterian Youth Conference.)

Jonah Alias Walter

Now the word of the Lord came unto Walter, the son of a church officer, saying,
Arise from this youth conference and go back to your home town
And find those places of tension:
Break down the caste system which hurts so many persons in high schools;
Find out the place you as a Christian person should play in the government of your community and your nation;
Seek out those people of other nations and races and demonstrate to them the spirit of the God in whom you believe;
Purge yourself of any sense of superiority or prejudice,
For the wickedness of your community is come before me.

Walter rose up, went to his home town, but fled in his own mind and spirit from the presence of God and the thing God had commanded him to do.
Walter was very proud to be on his state's youth council.
So he thought if he made a report on the youth conference he would fulfill his responsibility.
But he was disturbed in his own mind for he was still evading the main thing that God had commanded him to do.
To ease his conscience he turned to his old crowd, attempting to even the score by telling this disinterested group about his church connection.
The complete lack of response made him ashamed of his attempt to compromise.
His last resort was his local church group. As president he sought to build up his self-esteem using short cuts to increase attendance and stimulate interest.
But interest lagged, attendance waned, activity ceased.
Walter realized something was tragically wrong,
And the trouble was within himself.

Then Walter prayed unto God his Father out of the depths of his despair . . .
And the word of God came unto Walter the second time saying:
Arise and go into your home town and preach the preaching that I bid thee
And do the things that I command thee.
And Walter arose and went.

Prayer for courage and zeal in Christian action.

Vocal Response: (last stanza of "Holy Ghost, with Light Divine.")

[11] From "Signs of the Times." Used by permission of the author.

With the New Books

An Enemy of the People

By James Parkes. New York, Penguin Books, Inc., 1946. 153 p. $.25.

A plea for the understanding of our Jewish neighbors. The historical backgrounds of anti-Semitism are presented, and the ancient roots in European life and culture are laid bare.

The author makes no attempt to gloss over the admittedly difficult problems of adjustment. But he does conclude his study on a note of reasoned optimism. Time will wear off some of the rough edges, he says, and men of good will and understanding can accomplish almost anything to which they set their minds.

The writer, an Englishman, is pretty rough on the churches for not doing more to educate their people to an intelligent understanding of Jews, Jewry, and Judaism. "Their ignorance is both dishonorable and disgusting" and "there is nothing whatever to be said in their defense."

Can such a dart be justly aimed at American churches? I doubt it. We have not succeeded in helping our people to act like Christians toward the Jews. But many churches have done something and some have done a lot. This inexpensive, paper bound book can help us all do more.

C. E. K.

The Game Book

By Margaret E. Mulac, New York, Harper and Brothers, 1946. 385 p. $2.50.

You had better not read this book if you don't want to give a party, for it is very doubtful if you could read through its first chapter without wanting to try some of its bright ideas on some of your friends.

This book is not merely a compilation of ideas of games and stunts and clever tricks, although it certainly includes a large number of them described in brief style.

The value of this book over some others that have been recently published, is that it goes into a description of how to plan a party or a picnic, or any kind of an affair to which people are supposed to come and have fun. In the first chapter some unusually fine suggestions are given for planning the party program for all kinds of groups. This volume will prove of real assistance to all who have responsibility in the field of recreation, but particularly it will be helpful to the non-professional who occasionally is called upon to throw a party and just does not know how to begin.

I. K. B.

Windows Open to the World

By Dorothy Gladys Spicer. New York 22, The Woman's Press, 1946. 121 p. $2.50.

Recreation leaders of societies or clubs for all age groups will find this a useful reference book. It contains directions for unusual seasonal parties, for dramatizing folk material, for creating festivals, and for other adventures in inter-cultural understanding. There is a table of significant festival dates, many useful food recipes, lists of addresses of relief agencies, worship materials, handcraft activities, and a bibliography of program helps for world friendship projects. It should be very useful as a resource book.

L. W.

Junior Sermons for Special Occasions

By Jacob J. Sessler. New York, Fleming H. Revell Company, 1946. 96 p. $1.50.

This book is an attempt on the part of the author to develop a sermonette for boys and girls of the junior age to be used on special occasions for the church year. The book contains thirty-six such sermons. In many of them the author has shown considerable imagination and skill in presenting abstract religious ideas in a simple way. As might be expected, in some of the stories the author does not accomplish this goal satisfactorily. In others he attempts to present ideas which are probably not within the comprehension of junior children. Nevertheless those who are responsible for presentation of children's sermons will find this book helpful.

I. K. B.

Christian Faith and My Job

By Alexander Miller. New York 17, Haddam House, 1946. $1.00.

The appearance of this book seems almost a providential answer to prayer. We have been needing badly a book on the Christian interpretations of vocations written with realistic attention to the intricacies of our complex social order. This book should be used widely among young people and adult groups in our Protestant churches.

The question, "What business or profession shall I enter?" will not be answered here. The reader will find in the book a most helpful attempt to "relate the Christian understanding of life in the world to the problem of personal conduct in an industrialized, highly competitive, and often immoral society." The moral problems faced by workers in industry, business, and the professions are presented clearly and with no attempt to evade difficulties. The peculiar dangers of "uplift jobs," isolation, and hypocrisy are faced.

The author breaks sharply with the common opinion that there are sacred and secular vocations. The essential test of Christian discipleship is not the slavish copying of the externals of Christ's life but a "selfless and ready submission like his to the will of God in the place to which God calls *us*."

A Christian citizen is to obey and criticize the society and the government of which he is a part. Neither function can be neglected. God has ordered both man's estate and man's rebellion against his condition. A plea for the mastery of one's job is made as a prerequisite for social protest. One of the tasks of the church is to help young people and adults see their work as a part of God's plan and to help them fashion it for the furtherance of his divine purposes.

C. E. K.

The Herdsman

By Dorothy Clarke Wilson. Philadelphia, The Westminster Press, 1946. 373 p. $3.00.

As the struggle for the rights of the underprivileged continues to be fought on all fronts, the courage and insight of Amos, the first great prophet of social justice, gives inspiration to those in the battle. This fictitious biography of Amos is, therefore, very welcome. It should be widely used both for private reading and as a background for Bible study and teaching. No better introduction to a study of the prophets could be found for either young people or adults.

From allusions in the content of the prophecies, Mrs. Wilson has built up convincingly Amos' life story. Son of a religious but poor farmer, Amos early comes to resent a Yahweh who demands the best produce of the land but does not live up to his promise of granting prosperity to the righteous. Amos is taken into slavery for his father's debt, brought up as a nobleman's son in Samaria, but leaves this easy life to go to the stern labors of a shepherd in the desert of Tekoa. Throughout the years his search for the truth about Yahweh brings him new revelations, until he can be silent no longer. His sudden appearances and challenging speeches in Samaria and Bethel are described dramatically.

The book contains a wealth of information regarding customs, clothing, food, homes and other details of ancient Hebrew life. There are also interesting sidelights on Hosea and Isaiah. One's whole understanding of Amos and the times in which he lived is greatly illumined by this book.

L. W.

The Genius of the Prophets

By W. Arthur Faus. New York, Abingdon-Cokesbury Press, 1946. 190 p. $1.75.

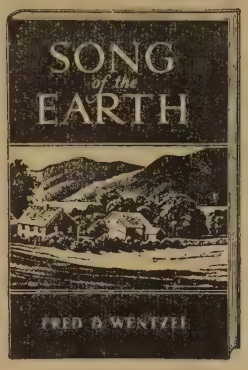
Much has been written about the Hebrew prophets. Much also remains to be written. Dr. Faus has made a distinct contribution with this book. He shows again and again how the literary form and content of the messages of the prophets grew directly out of their life situations. The reader does not need to be a Hebrew scholar to get the feel of the dirge meter which the prophets used for realistic reports of their world and of God's message for that world. When the message is one of hope the reader can readily feel the lyric beauty of regular rhythm in which the prophets wrote.

Dr. Faus makes good use of the findings of Biblical scholarship. As a result the prophets appear as living characters in his book. This book has value for preachers, for teachers, and for all people who want to improve their religious understanding. It is a valuable reference for training classes. It will help the advanced and the beginning student to a fuller appreciation of the men of the Old Testament who spoke for God.

L. C.

SONG OF THE EARTH

By FRED D. WENTZEL



A little book that is a gallant tribute to nature and to nature's God. The flow of prose here is as enchanting as a willow-shaded brook in deep summer; it is a hymn to the beauty of the earth, the flowers, birds, seasons and animals that leap from the cornucopia of nature. Even more enchanting than the prose are the photographs used for illustration; they beg to be cut out and framed. For nature-lovers, a clear *must.*

—Frank S. Mead in the "Christian Herald"

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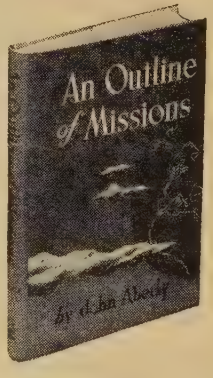

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Additional Books Received

AMERICA PRAYS. Daily Devotions for the Entire Year. By Norman E. Nygaard. Boston, W. A. Wilde Company, 1946. 386 p. $2.25. The devotional material for each day contains Scripture verse, a larger reference, a section of exhortation and practical application and a prayer. Ministers of many denominations prepared them, one day each.

*AND THEN I PRAY, GOODNIGHT. A Child's Story of the Bible. By Dorothy Tanner Henseler. Boston, W. A. Wilde Company, 1946. 391 p. $2.50.

BROADLY SPEAKING. By Andreas Bard. Burlington, Iowa, The Lutheran Literary Board, 1946. 72 p. Brief sections of prose and poetry to demonstrate the reasonableness of Christianity.

BY UNKNOWN WAYS. By W. G. Branch. Philadelphia 7, The Westminster Press, 1946. 172 p. $1.50. Inspirational material drawn from the victorious living of those who have overcome handicaps. Helpful for those who have such drawbacks or think they have.

*CHILD DEVELOPMENT AND THE CURRICULUM. By Arthur T. Jersild. New York, Bureau of Publications, 1946. 274 p. $2.75.

A CHRISTMAS SECRET. By William Allen Knight. Boston, W. A. Wilde Company, 1946. 69 p. $.75. A Christmas story built around the author's experience with an old dragoman who on the way from Nazareth to Bethlehem recalled what must have happened when Joseph and Mary made the same journey.

*THE CHURCH IN OUR TOWN. By Rockwell C. Smith. New York, Abingdon-Cokesbury Press, 1946. 189 p. $1.50.

THE CONTROL OF ATOMIC ENERGY. Proposals Before the United Nations Atomic Energy Commission and Unofficial Plans. International Conciliation, September, 1946. No. 423. New York 27, Carnegie Endowment for International Peace, 405 West 117th Street. 438 p. $.05.

THE GOD WE WORSHIP. By Roger Hazelton. New York, The Macmillan Company, 1946. 160 p. $2.00. The holiness, goodness, power, and love of God are discussed by the professor of the Philosophy of Religion and Christian Ethics at Andover Newton Theological School.

HE LIVES. By Austin Pardue. New York, Morehouse-Gorham Company, 1946. 105 p. $1.50. An exposition of the subject of "Immortality and the Communion of Saints, with particular reference to loved ones killed in the war."

LABOR MONOPOLIES—OR FREEDOM. By John W. Scoville. New York, Committee for Constitutional Government, Inc., 1946. 167 p. $1.00.

MEDITATIONS ON THE TEN COMMANDMENTS. By Herbert V. Prochnow. Boston, W. A. Wilde Company, 1946. 78 p. $1.00. Brief devotional meditations on the ten commandments in order, written from the writer to someone addressed as son.

MY BIBLE BOOK. Verses selected by Janie Walker. Chicago, Rand McNally and Company, 1946. 78 p. $.50. A book of pictures and short Bible verses for children too small even for Bible stories.

MIRACLES AND PARABLES OF THE BIBLE IN CROSS-WORD PUZZLES. By Lucile Pettigrew Johnson. Boston, W. A. Wilde Company, 1946. $1.00.

MURPHY'S BEND. By Grace E. Wills. Philadelphia, The Westminster Press, 1946. 287 p. $2.90. This is a novel of the West Branch of the Susquehanna River and the

*To be reviewed.

first people who settled her shores. It is the story of hardy, idealistic, devout and fun loving pioneers, exciting in its narration of logging and the underground railroad.

*New Testament Evangelism. By Arthur C. Archibald. Philadelphia, The Judson Press, 1946. 149 p. $2.00.

Peloubet's Select Notes on the International Bible Lessons for Christian Teaching. Uniform Series 1947. By Wilbur M. Smith. Boston, W. A. Wilde Company, 1946. 445 p. $2.25. A Commentary on the International Bible Lessons for Christian Teaching.

The Sermon on the Mount. By Ernest Trice Thompson. Richmond 9, John Knox Press, 1946. 162 p. $1.75. The thesis here is that the Sermon on the Mount is not an impractical ideal but a workable plan of life for persons and society both in this life and that to come.

That Grotesque Last Book in the New Testament—Revelation. By Rev. Elisha A. King. Miami, Florida, The Atlantic Printers, 1946. 27 p. $.60. A lecture before the Department of Religion, University of Miami, Coral Gables.

What Think Ye of Christ? 101 Remarkable Letters from 101 Remarkable People. Collected by Stewart Long. Winona Lake, Indiana, The Rodeheaver Company, 1946. 111 p. $1.50. Facsimile letters from a wide variety of leaders in religion, business and the professions in answer to the question "What Think Ye of Christ?"

A Zest for Life. By S. Edward Young. Buffalo, Foster and Stewart Publishing Corp., 1946. 169 p. $1.50. The importance of a zest for life and the place of courage, faith and high purpose in gaining it.

Why Should I Teach?

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"Its structure will make it a favorite with both student and instructor. The combining of the readings with the text will facilitate the problem of "outside" reading — and this is no small problem as these courses usually pull a very heavy enrollment. It is my opinion that Dr. Flewelling's approach and treatment of the problem of ethics will result in the book becoming a moral resource for a great many students." Professor George T. Boyd, Director, LDS Institute of Religion.

". . . substantial in every respect, useful for adults." Dr. Joseph Remenyi, Associate Professor of Comparative Literature, Western Reserve University.

"We have a very high regard for Dr. Flewelling's book "The Things That Matter Most". I think that every university in the land should organize a course in which this book should be the general guide." Professor J. Wyley Sessions, Director of Religious Activities, Brigham Young University.

"I like the book very much and am using it for the winter term seminar in Ethics." Professor William E. Fort, Professor of Philosophy and Psychology, Rollins College.

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What's Happening

Mr. Forsyth Succeeds Dr. Myers in United Church of Canada

TORONTO, Ont. The Rev. C. A. Myers, M.A., D.D., retired in December as General Secretary of the Board of Christian Education of the United Church of Canada. Dr. Myers went to that Board in 1925, to be in charge of Sunday schools and young people's societies, and was made General Secretary in 1941.

Dr. Myers served pastorates at the Presbyterian Church in Field, British Columbia, at Grace Church, Calgary, and at Westminster in Edmonton. In 1913 he was appointed Secretary of the Presbyterian Board of Religious Education, and remained with that Board until coming to the United Church in 1925.

Dr. Myers' great contribution over the years has been in the field of leadership training. In his guiding hand, and influenced by the urge of his unrelenting effort, this work had an increase of 500 percent in the first few years of his secretaryship. His major contribution during the last four years has been the improvement and increase of the literature on Christian education available for the local church workers, literature which has been produced by himself and the workers whom he has stimulated to meet this need of our day.

Dr. Myers has been succeeded by the Rev. D.T.I. Forsyth, B.A., B.D., as General Secretary of the Board of Christian Education, The United Church of Canada. He comes from the pastorate of the First United Church in Waterloo, Ontario.

Mr. Forsyth graduated from McGill University and from the United Theological College in Montreal. He was ordained with the first class to be ordained for the ministry of The United Church of Canada.

His first pastorate was as minister of the First United Church of Mount Royal, a suburb of Montreal. His work in religious education in his church and community was so successful that in 1932 he was appointed Field Secretary for the Montreal and Ottawa Conference and the Maritime Conference. He was also given national responsibility for Christian work among older boys. For ten years he was the indefatigable leader of the Christian education work throughout his territory. He also made several trans-continental trips in the interests of Boys' Work and contributed very largely to the building of program material for boys and for the leaders of boys and teachers in the adolescent age group for the entire Church. In 1941 Mr. Forsyth became minister of the church in Waterloo, Ontario, where he has had a very happy and successful pastorate. In September 1946 he was called once again to take on national leadership in Christian education by becoming General Secretary of the Board of Christian Education in his Church.

Plans for 25th Annual Meeting of the International Council

CHICAGO, Ill. The twenty-fifth annual meeting of the International Council of Religious Education will be held in Grand Rapids, Michigan February 9-15. This meeting is attended by professional workers, both denominational and interdenominational, from the denominations and councils which are members of the Council. There is also a special group of lay workers associated in the Lay Advisory Section.

The meeting opens on Sunday evening, February 9th, with a mass meeting at the Civic Auditorium at which it is expected that Pastor Niemoeller will speak. The seventeen advisory sections meet separately from Monday to Wednesday, each having its own program, in which many distinguished church and social leaders will participate. A second joint session will be held on Monday evening at the Fountain Street Baptist Church. At this time there will be a dramatic service of worship directed by Miss Amy Goodhue Loomis, followed by an address by President Nevin C. Harner of Heidelberg College on "Christian Teaching for a New Day." The third joint session will be an All-Council Fellowship Luncheon at which Bishop G. Bromley Oxnam will speak.

The various committees of the Council and the Commission on Educational Program will hold their sessions on Thursday and Friday. On Friday evening there will be a Twenty-fifth Anniversary dinner, recognizing persons who have given twenty-five or more years to interdenominational work in Christian education. This will be followed by the opening meeting of the Council, at which Professor Paul H. Vieth will present the recently completed Study of Christian Education. The Council will continue to meet throughout Saturday and will be addressed at 12:00 by President Arthur Cushman McGiffert of the Chicago Theological Seminary.

George Ahn Goes to Pennsylvania

HARRISBURG, Pa. The Rev. George B. Ahn, Jr. has been appointed Director of Public Relations for the Pennsylvania State Council of Christian Education and the Pennsylvania State Council of Churches. He is to be editor of the *Pennsylvania Herald*, the official organ of the former Council, and to plan a new publication for the Council of Churches. Mr. Ahn has been for the past few years Director of Public Relations for the Home Missions Council of North America.

The Readers Write

As you may have noticed, we are writing you oftener about your renewals. In return we are receiving more renewals and more complimentary letters from our readers, such as this one: "I derive valuable help for work in my junior department from your magazine. In practical help it surpasses any magazine of its type that I have seen."

We'd like to hear from you, too.

Two Denominations Complete Merger

DAYTON, Ohio. The Uniting Conference of the United Brethren in Christ and the Evangelical Church was held on November 16 in Johnstown, Pennsylvania. Both of these denominations have been constituent members of the International Council of Religious Education since its formation in 1922. The service began at 9:00 A.M. and was broadcast. Bishop Clippinger read the Declaration of Union which united the two churches into one denomination with a membership of more than 700,000, the thirteenth largest Protestant denomination in the United States. The new church is known as the Evangelical United Brethren Church. The service was concluded with the sacrament of the Lord's Supper, the communion message being given by Bishop John S. Stamm.

The new offices of Christian Education and Evangelism will be located in Dayton, Ohio, on floors 19 and 20 of the U. B. Building. Following is the staff of the Board of Christian Education of the new church:

Executive Secretary, Dr. R. H. Mueller
Associate Secretary, Dr. O. T. Deever
Director of Church School Administration, Rev. Ralph M. Holdeman
Director of Adult and Brotherhood Work, Dr. W. R. Montgomery
Director of Young People's Work, Rev. J. Allan Ranck
Director of Children's Work, Miss Rachel Brandt
Editor of "Builders," Dr. Raymond M. Veh
Editor-in-Chief of Sunday School Literature, Dr. O. O. Arnold
Associate Editor, Dr. G. L. Schaller
Assistant Editors, Dr. R. Paul Koontz and Miss Edith A. Loose

By action of the General Conference a specific relationship has been set up with the Commission on Evangelism, making it related to the Board of Christian Education in promotion and program. To make this effective, the Commission on Evangelism officers were elected by the General Conference as follows:

Executive Secretary, Dr. O. T. Deever
Associate Secretary, Dr. R. H. Mueller
Assistant Secretary, Rev. Ralph M. Holdeman

Frances Hedden Retires

NEWARK, N. J. Miss Frances M. Hedden retired on October 31 this year from her work as Director of Christian Work for the Synod of New Jersey of the Presbyterian Church, U. S. A. The completion of this service also terminated her work as a member of the staff of the New Jersey Council of Churches, where in recent years she held the title of Director of Vacation Church Schools.

Miss Hedden began her leadership service in New Jersey in 1919, when she was superintendent of Intermediate work in the Essex County Sabbath School Association. Previous to that time she had been teaching in the old Sixth Presbyterian Church of Newark, which has since been merged with the old First Church of Newark. At one time Miss Hedden was the first superintendent of the Young People's department of the old New Jersey Sabbath School Association. For a number of years she was superintendent of the Children's Department in the New Jersey Council of Religious Education while carrying a similar responsibility with the synod.

When the New Jersey Council of Religious Education and the New Jersey Council of Churches merged, the position of Director of Children's Work was eliminated, and Miss Hedden carried special responsibilities in the Council for Vacation Church Schools. She was succeeded as Director of Children's Work in the Synod of New Jersey by Miss Eleanor L. Ludy on November 15. Miss Ludy was previously a member of the staff of the Presbyterian Board of Christian Education working in the Summer Conference Department.

Miss Hedden was one of the "founding members" of the Committee on Religious Education of Children and has been active in its work throughout the years. She was at one time chairman of the Committee and has also served as Chairman of the Children's Work Advisory Section. She has been a member of the Committee on Vacation Religious Education for several years. She set up the laboratory schools of the New Jersey Council in Asbury Park and Blairstown when such schools were new ventures. She is one of the real pioneers in professional work for the religious education of children and has made an outstanding contribution to this field.

Denominational News

OCALA, Fla. T. Boyd Clayton, executive secretary and education director of the Florida Christian Missionary Society, has been named Director of Church Relations at Transylvania College. Mr. Clayton will assume his new duties January 1, 1947. As director of church relations, Mr. Clayton will be liaison officer between Transylvania and the Disciples churches. In this capacity he will organize ministerial conferences, choir masters' clinics, educational conferences for church teachers and leaders, and will conduct the college's portion of a nation-wide Crusade for a Christian World Order.

Mr. Clayton served as director of church relations and student admissions at Hiram College, Hiram, Ohio, for five years. He then became pastor of the church at Mogadore, Ohio, and after another five years moved to the pastorate of the church at Montgomery, Alabama. From Montgomery he moved to Florida to assume his present position.

NASHVILLE, Tenn. Dr. A. M. Townsend of the Sunday School Publishing Board of the National Baptist Convention, U.S.A., Inc., announced the addition of Rev. Percy Williams of Los Angeles, California, to their staff. Mr. Williams will serve in the capacity of Director of the Field Work program of the Department of Christian Education.

Mr. Williams was licensed and ordained by the Metropolitan Baptist Church, Pasadena, California, and served as assistant pastor at the Second Baptist Church, Los Angeles. He comes to his new position from the Department of Christian Education of the Western Baptist State Convention.

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New Editor of *Link*

PHILADELPHIA, Pa. Chaplain (Maj.) Delmar L. Dyreson has been named Associate Director of the General Commission on Army and Navy Chaplains. This position carries with it responsibility for editorship of *The Chaplain* and *The Link*, official publications of the Chaplains' Commission.

Chaplain Dyreson is a native of Dodgeville, Wisconsin. He is an alumnus of St. Olaf College, San Diego State, the Chicago Lutheran Theological Seminary, and the University of California. He became pastor of the First Lutheran Church, San Diego, California in 1934. For two years he served as president of the San Diego Ministerial Association.

In 1940 he became a Chaplain and was assigned to duty with the 30th Infantry Regiment, a component of the Third Infantry Division. He remained with the Division for four years, two of which were in the African and European Theatres. Completing four beach heads and five campaigns, the Chaplain has received numerous awards and decorations.

For the past year Chaplain Dyreson had been Program Director and Counselor at the Army Y.M.C.A., Presidio of San Francisco, California.

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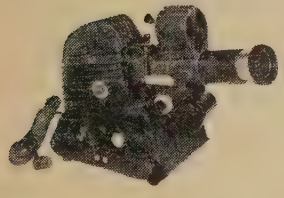

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Film suitable for:

M—Mature audience
Y—Young People
C—Children
**—Outstanding for Family*
†—Outstanding for Adults

†**Angel on My Shoulder** (UA) Anne Baxter, Paul Muni, Claude Rains. *Comedy.* To thwart a good judge who is giving him too much competition on earth, Satan sends a just-killed gangster, who resembles the judge, to inhabit his body, discredit him with the forces of right and justice. But the gangster learns about morality, and likes the idea, so the plot backfires. . . . A sort of morality play in comic terms, this is expertly handled, continually *entertaining*, with laudable values set forth. **M,Y**

Black Angel (Univ.) Dan Duryea, Peter Lorre, June Vincent. *Melodrama.* Seeking real murderer to free accused husband, wife enlists aid of dipsomaniac husband of victim. Plot involves bouts of delirium tremens, looks at possibility of crime during alcoholic amnesia. . . . A *confusing* plot, set in sordid places and dealing with unsavory people. Considerable drinking, but with logical purpose and certainly not in approving manner. **M**

Black Beauty (Fox) Richard Denning, Mona Freeman. *Melodrama.* To famous British tale about the joys and woes that come to a sensitive horse has been added a romance involving an American. . . . The horses do nobly, but efforts of director and human actors are inadequate for adult interest. *Children will probably enjoy it.* **Y,C**

†**Brief Encounter** (British film) Trevor Howard, Celia Johnson. *Drama.* A romantic interlude in the life of two middle aged, middle class people turns, because of their innate decency, from something that seems desired to something sordid, and they reject it. . . . Because the emotions it displays are honest, universal, because it is discerning, lacking any phony, "Hollywood" element, film is *refreshing*, realistic. An outstanding musical score, appropriate settings. **M**

Cloak and Dagger (War.) Gary Cooper, Lilli Palmer, Vladimir Sokoloff. *Melodrama* which "Hollywoodizes" the work of OSS. An American scientist is spirited into Switzerland, then Italy, during war to bring out a scientist working against his will to develop atomic research for nazis. . . . Despite possibilities in theme for good melodrama, film makes it too easy, pauses so frequently to meet box office demand for romantic theme that the expected suspense is dissipated. What results is an *ordinary spy film.* **M,Y**

Criminal Court (RKO) Tom Conway, Martha O'Driscoll. *Melodrama.* Forced to kill racketeer opposing him in political campaign (in self defense), lawyer cannot make police believe his confession of crime, must defend girl accused of shooting despite certainty his losing case will spoil his chance in election. . . . A *routine* detective tale, its secrets revealed too early in the game for any suspense. **M**

***Courage of Lassie** (MGM) Lassie, Frank Morgan, Elizabeth Taylor. *Drama.* Stray collie is reared by girl on mountain sheep farm, suffers gunshot, is lost, inducted into army, takes part in Aleutian combat, returns shellshocked to belie his former character until sympathetic appraisal points to happy future. . . . A rather maudlin, implausible story, but fresh and *entertaining*, with beautiful scenery, glimpses of wild and tame animal life. **M,Y,C**

The Dark Mirror (Univ.) Lew Ayres, Olivia DeHavilland, Thomas Mitchell. *Melodrama.* One of a pair of identical twin girls is suspected of having been involved in a murder—but which was it? A psychologist and, for the movies, a surprisingly decent, intelligent police lieutenant try to find out. . . . Although made less convincing than it might have been by introduction of romantic element, this is an ably, *suspensefully done* melodrama. **M**

Deception (War.) Bette Davis, Paul Henreid, Claude Rains. *Drama* among sophisticated New York musicians, with a woman pianist lying to refugee husband about her past relations with Svengali-like composer, then killing composer lest he spoil her husband's career, her own "happiness." . . . As *ugly* a picture of deceit, beastliness as can be imagined, overlong, overemotional. Dramatic point and comment on unworthiness of characters lost somewhat by self-conscious effort to create sympathy in end for woman. **M**

†**The Magnificent Doll** (Univ.) Burgess Meredith, David Niven, Ginger Rogers. *Drama* based on career of Dolly Madison through her marriage, unwillingly at first, to noble Quaker; bereavement; relationship to Aaron Burr; marriage to Madison; up to accession to White House. . . . A carefully produced film, with some good comment on democratic responsibilities, which makes it seem more authentic than it is. *Leisurely but interesting*, done with good taste and restraint. **M,Y**

For Possible Discussion

The following pictures have possibilities for discussion in young people's groups, as suggested in the reviews below:

Angel on My Shoulder: What is right and what is wrong in public life? What can realization of right do for a man?

Black Angel: The effects of drink on a man's character, life direction.

Brief Encounter: How does what may at first seem glamorous and beautiful become sordid when we see it in its true perspective?

Courage of Lassie: The need for rehabilitation of shellshocked men as well as of dogs like this one.

The Dark Mirror: The results of jealousy and self-love.

Deception: The evil portrayed throughout—is it typical? What of the lying involved?

The Magnificent Doll: Its lessons on responsibilities of people in a democracy, the evils of overwhelming material ambitions as shown in character of Burr, the nobility of patience and service to others as portrayed in character of the Quaker.

Sister Kenny: What about the career of nursing? About devotion to a cause?

My Darling Clementine (Fox) Walter Brennan, Linda Darnell, Henry Fonda, Victor Mature. *Melodrama.* Story about frontier marshal who lingers to clean up Tombstone, Ariz., after rustlers kill his brothers there is in routine western class. But the atmosphere Director John Ford has obtained by imaginative camera work, use of significant detail, studied, leisurely characterizations—reminiscent of his "Stagecoach" and "Grapes of Wrath"—make it a *western with a difference.* **M,Y**

No Leave, No Love (MGM) Van Johnson, Pat Kirkwood, Marina Koschetz, Keenan Wynn. *Comedy.* Comic misadventures beset recently discharged marines when the "slick" one takes the place of the other, a reluctant hero, on service men's broadcast. . . . Boundless expense, elaborate settings, "name" bands do little to relieve *triteness* of this tale. Considerable casual drinking. **M,Y**

Nobody Lives Forever (War.) Walter Brennan, George Coulouris, Geraldine Fitzgerald, John Garfield, George Tobias. *Melodrama,* on the famous gangster-film formula: the confidence man who sets out to fleece a lovely lady, instead is redeemed from life of crime by falling in love with her. . . . With frequent cliches reminiscent of many a predecessor on similar lines, film is well acted but *never quite manages to become convincing.* Unpalatable people and situations. **M**

Portrait of a Woman (French film; English titles) *Drama.* A famous actress, feeling that she is "through," drowns herself in mountain lake. As each of three persons in effort to identify body relates incidents he thinks might have led a particular woman to the act, flashbacks relate them to audience. . . . As a medium to display the talents of able middle-aged Francoise Rosay, who plays all four parts, film succeeds admirably. *Revealing detail*, subtle characterizations set against beautiful mountain background. **M**

Rendezvous with Annie (Rep.) Eddie Albert, Faye Marlowe. *Comedy.* A soldier on 3-day pass is smuggled home from England by pilot pals—and no one must know about it. On his return from war, he is launched on frantic campaign to establish proof that his son is his own. . . . Unpretentious, *entertaining* farce. **M,Y**

***Sister Kenny** (RKO) Dean Jagger Alexander Knox, Philip Merivale, Rosalind Russell. *Drama.* The career of Australian nurse, champion of a particular method of treating polio. . . . A biography *serious and convincing*, and for that reason probably *dangerous* in implication that patients the nurse treats recover use of muscles while those treated by stubborn doctors who refuse to be "converted" do not, and that her use of the method is unique. Good characterizations make for absorbing, unspectacular drama. **M,Y**

Thieves' Holiday (UA) (Formerly called "Scandal in Paris") Signe Nasso, George Sanders, Akim Tamiroff. *Drama* recounting supposedly authentic adventures of early 19th century thief who transfers operations to upper classes, assumes new disguise, ends up as head of Paris police bent on fighting the crime he knows so well. . . . Done with tongue in cheek, this is mainly *tedious* fare. **M**

Three Little Girls in Blue (Fox) Vivian Blaine, Vera-Ellen, June Haver, Celeste Holm. *Musical.* They squander the proceeds from the sale of their chicken farm on one big

splurge in Atlantic City in hopes of snaring a millionaire husband for at least one of them. Set in 90's. . . . A *flimsy* story, but *gay* and spirited, with musical elements tied in naturally rather than thrust in baldly and extravagantly as is usually the case in technicolored films of this kind. **M,Y**

***Toscanini in "The Hymn to the Nations"** (Mayer-Burstyn) *Musical Documentary* prepared for distribution to a freed Italy. Close-ups and orchestra-wide shots show conductor during N.B.C. symphony broadcast as he directs Verdi overture and the "Hymn." . . . Film conveys *stirring* emotion through its musical excitement, its photography revealing unforgettably a supreme moment in the conductor's life. **M,Y,C**

Two Years Before the Mast (Par.) William Bendix, Howard Da Sylva, Brian Donlevy, Barry Fitzgerald, Alan Ladd. *Melodrama* showing author of novel of same name signing on sailing vessel to learn about

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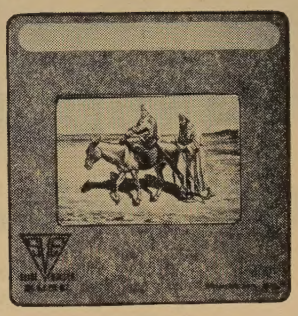

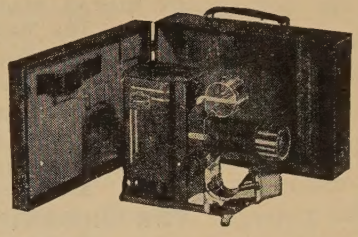

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slave conditions to which mariners are subjected, observing sadism, murder, floggings, etc. . . . Although film deserves criticism for liberties it takes with story (introducing suggestion of romance, inventing stock Hollywood characters to add to glamor, stressing nobility of crew and making too-obvious case for them against over-cruel owners), it is still a *robust*, exciting sea drama, with excellent characterizations. **M,Y**

Films for church use

Recommendations by reviewing groups of the Committee on Visual Education of the International Council of Religious Education.

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Two Thousand Years Ago

This unique new series of films is designed to meet the long felt need of recreating life in Palestine as it was lived in the time of Christ so that the present generation may better understand the language of the Gospels and the teachings and parables based on the everyday life of those times.

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The Home

16mm, 19 min. Lease $100.00; Rental, $6.00.

This being the introduction to the series, shows the size and location of Palestine in reference to the Roman Empire and then goes on to show the normal day's life in the home of a carpenter with his wife, son, two younger daughters, and a baby.

The family arises; the bedding is folded away and breakfast eaten. Father and son load their donkey and start for the carpenter shop. The mother swaddles the baby and places it in its usual cradle—the manger. Then the mother, helped by her daughters, brings water from the village well, grinds grain, bakes and sews. As the action takes place, a narrator's voice explains what is being done and its significance in the life of the family. Recommended for all ages in week day and daily vacation Bible schools, Sunday schools, young people's meetings and Sunday evening service as background for Bible study and intercultural relations.

Content and technical quality EXCELLENT

The School

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Content and technical quality EXCELLENT

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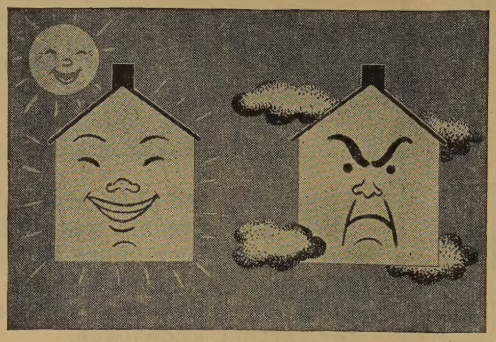

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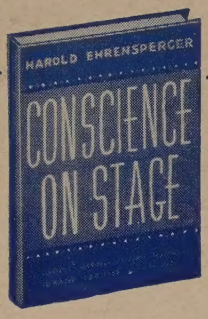

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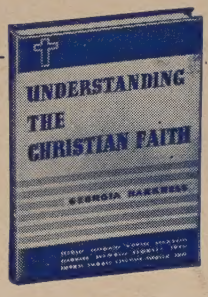

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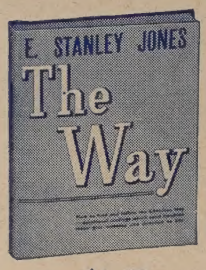

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